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SATURDAY, JULY 23, 1904.

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## LITERATURE

*A New Popular Edition of the Works of Mark Rutherford.* Edited by Reuben Shapcott.—1. *The Autobiography of Mark Rutherford*; 2. *Mark Rutherford's Deliverance*; 3. *The Revolution in Tanner's Lane.* (Fisher Unwin.)

It is twenty-three years since a rare artist, doubly but ineffectually masked, put forth a story which the sensitive critic may well have hesitated to review because its solemn beauty was that of a beacon rather than of a book. Others followed, slowly, as is the way of work that is marketable only by happy accident, until, without any special proclamation or "boom," their author, too singular to be called standard, was admitted to be classic. And now "the shilling public" may buy him if they will in the decent durable binding befitting serene and truthful literature. Hence an occasion, of which critics will no doubt gladly avail themselves, for considering the nature of his literary achievement.

The creator of Mark Rutherford has shown, with a sobriety and verbal economy unusual, if not unique, in ethical fiction, the sacred interest of every movement towards spiritual honesty. He takes for his concrete world an England of nineteenth-century shopkeepers and narrow Dissent, in which his noble characters can scarcely breathe. Yet is pessimism as contrary as hedonism to the spirit of his novels. The satisfaction obtained by reading them is enhanced by the fact that the light they shed has the supreme quality of light through prison bars.

The metaphor is no hyperbole. "What a number of unpleasant people he must have known!" was the remark of an admirer; and it is true, if we add that he must also have known the salt of the earth.

For the intellectual level of a typical Dissenting body in the eastern counties, circa 1850, take the following anent their Dorcas meetings:—

"Towards the end of the evening, Mr. Snale read the births, deaths, and marriages in [the denominational] journal. It would not have been thought right to read them from any other newspaper, but it was agreed, with a fineness of tact which was very remarkable, that it was quite right to read them in one which was 'serious.'"

There is certainly "fineness of tact" in selecting this passage in preference to describing the host of the gathering to which it refers. Yet Mr. Snale, the unspeakable, is no more odious than others in the Rutherford gallery. In one of the latest short stories, 'Mrs. Fairfax,' the following scrap of dialogue occurs:—

"Do you believe," said [Mrs. Bingham], 'that a woman who gives a false name can be respectable? We want no further proof.'.....

"It's an *alibi*," said Mrs. Harrop. 'That's what Tom Cranch, the poacher, did, and he was hung.'

"An *alias* I believe is the correct term," said Miss Tarrant. 'It means the assumption of a name which is not your own, a most discreditable device, one to which actresses and women to whose occupation I can only allude, uniformly resort.'"

There the period is 1839, and the speakers are Churchwomen, while their victim is a gentleman-convict's blameless wife.

In the case of some authors such writing might be discounted as caricature; but Mark Rutherford, although sardonic, is scarcely more inclined to flippancy than Spinoza. No; these epics of scandal are real people, real as that employer whose murderous but passionless tongue prepared Mark Rutherford for the tyrant whose tongue administered the shock that killed him. They are real as that slum of Drury Lane which he describes, where only the undertaker was faithful to the sacred instinct of decorating existence. They are real, and, though liable to disagreeable surprise, cannot be absolutely discomfited or made aware of themselves. Knowing that Mark Rutherford employs the word, we believe them to be "damned," not for punishment, but in fulfilment of their natural need. "Can the leopard change his spots?" asked Jeremiah, and the inevitable answer makes a kind of Calvinist of any one who replies. Calvinism in that sense distinguishes Mark Rutherford's work.

Properly to appreciate the bright side of these novels, the reader must shake off the tyranny of conventional ideas. In 'The Revolution in Tanner's Lane' the hero is incarcerated for two years, but there is less about his imprisonment than about the influence of Byron's romantic poetry upon a city clerk. In the same novel a heroic Frenchman is hanged. The catastrophe is suppressed, but our attention is riveted with dramatic intensity upon an old pauper, who found that the horrible workhouse of his day would "do very well," and could tell the whole dreary story of his life in five minutes. Clara Hopgood's sister is seduced, but the moment of her error is not so thrilling as blameless Baruch Cohen's shame when he reflects that "it was not Clara

Hopgood who was before him—it was hair, lips, eyes, just as it was twenty years ago."

It was a beautiful soul that Baruch aspired to see, and that is what we find many times in Mark Rutherford's novels. Miriam sees it at last in the husband whose nearest approach to the language of Romeo is to call her his "twpenny"; it is evident in such droll creatures as Mrs. Caffyn, Mrs. Carter (of Manchester), and even in Mrs. Bellamy, who had "a rough scraper intervening on behalf of the black-leaded scraper." But to such heroic renouncers as Mark Rutherford, Catharine Furze, Clara Hopgood, to such a hero of free thought as Edward Mardon—figures of tragic distinction—their spiritual triumphs impart a light no less cheerful because it is on neither land nor sea, and conveys no token of personal immortality.

It is impossible to name after Mark Rutherford a novelist who has stirred a pity so deep and wide with less appearance of making a business of tears. Especially does he move by his exhibition of psychic brutality—that habit of bruising a dependent soul which is often the result of an inconsiderate marriage. When one has banished, at the last recoil, the insistent memory of Mr. Hexton, who made a stuffed dog usurp the place of his wife's books, it is to return with an enchantment of sorrow to the picture of M'Kay, the Drury Lane philanthropist, snubbing the faithful wife whose only fault was the perfection of her echo. It needs the dignity of the shadow of death to put M'Kay in harmony with his mentally inferior spouse; and it may well have been their fate which suggested to the novelist the career of Madge Hopgood, who refused to marry her betrothed in circumstances wherein marriage to the vulgar seems salvation. It was Madge Hopgood, in the novel bearing her sister's name, who shook modern Dissenters far more deeply than Mr. Hardy's presentation of a pure woman. Their shock demonstrated that they had previously admired more than they understood.

This brings us to the important fact that the Rutherford series of novels, despite their Christian-sectarian colouring, are essentially unsubmitive to Christianity. To make clear their point of view these passages may be selected:—

"Everywhere in nature we see exaction of penalties down to the uttermost farthing, but following after this we discern forgiveness, obliterating and restorative.....Christianity in strange historical fashion is an expression of nature, a projection of her into a biography and a creed.....The shallowest of mortals is able now to laugh at the notion of a personal devil;.....but the horror at evil which could find no other expression than in the creation of a devil is no subject for laughter, and if it do not in some shape or other survive, the race itself will not survive. No religion, so far as I know, has dwelt like Christianity with such profound earnestness on the bisection of man—on the distinction within him, vital to the very last degree, between the higher and the lower, heaven and hell."—'Mark Rutherford's Deliverance,' pp. 90-1.

"What we call morality is no separate science. It is the science by which a decree was made for the rain and a way for the lightning of the thunder."—*Op. cit.*, 'Notes on the Book of Job,' p. 150.

"The Garden of Eden, the murder of Cain, .....the Incarnation, the Atonement, and the Resurrection from the Dead, to say nothing of the Decline and Fall of the Roman Empire, the tragedy of Count Cenci, the execution of Mary, Queen of Scots, the Inquisition in Spain, and Revolt of the Netherlands, all happened in Cowfold, as well as elsewhere, and were perhaps more interesting there because they could be studied in detail and the records were authentic."—"The Revolution in Tanner's Lane," pp. 243-4.

The writer of these passages is evidently no sheep, folded or lost. He perceives admiringly the regenerative work of the Good Shepherd, he even calls Him elsewhere "the Immortal Son"; but he is at as great a distance from Colenso as he is from Jonathan Edwards. He is a philosopher, who inculcates virtue as an end in itself.

*Biographia Philosophica: a Retrospect.* By Alexander Campbell Fraser. (Blackwood & Sons.)

PROF. FRASER modestly says that his "thoughts about things and persons are the thoughts of one who has seen little and observed less." Probably, however, it will be conceded by the non-philosophical public that he is not less like a philosopher for that. The retrospect of his career contains much that will appeal to those who are interested in the course of nineteenth-century thought somewhat off the main lines. The imposing theories of "scientific Naturalism" on the one side, and "the new gnostic Idealism" on the other, Prof. Fraser tells his readers, he has not been able to follow. His work as editor of Berkeley seems to have first brought him to a distinctive view. For the rest, we should be inclined to ascribe his modification of Berkeleyanism to influence from Kant. That "things exist for the sake of persons, not persons for the sake of things," is his application of Berkeley's idealism. In the following sentence he seems to argue for Theism on Kantian lines, Berkeley, on his empirical side at least, being found insufficient:—

"Infer God empirically, from the phenomena presented in sense, and you reason in a circle; presuppose God, and the universe at once becomes interpretable.....A reasonable absolute trust, instead of omniscient intelligence, appeared to be the final philosophical attitude for man."

This is essentially a Kantian reply to Hume's suggested argument that, from the empirical point of view, no more distributive justice, for example, can be inferred to exist in the scheme of things than is actually shown in the world as we see it.

But what is the source of this Theism? Opponents, Prof. Fraser thinks, may object that it is only a residue of Christianity. In any case, he replies, it must stand or fall on philosophical ground; and its agreement with Christianity may not be in itself an objection to it. If he had chosen, he might, of course, have replied that, so far as Christian thinkers adopted philosophical Theism, they took it over from the Theistic philosophers who preceded them. The argument would have been less to the taste of some readers; but it would have had the merit of more fully vindicating the doctrine as a form of pure philosophy, entitled to consideration as such along with the others,

whatever they may be called. And the author's philosophical learning would have rendered the statement of it easy and effective.

Though brought up in a relatively liberal theological atmosphere, Prof. Fraser notes, incidentally, examples of an attitude on the part of teachers and elders which is now generally obsolete:—

"Ordinary novels were under interdict, those of 'Waverley' being pre-eminent for bad report. My worthy schoolmaster repeatedly warned me against Sir Walter, with an ominous foreboding of his final destiny, on account of the 'books of lies which the devil had tempted him to produce.'"

The reaction from the French Revolution still reigned:—

"In 1836 philosophy was at a lower ebb in Scotland than at any time since the advent of Francis Hutcheson from Ireland to Glasgow, rather more than a century before.....The Scottish chairs of philosophy were no longer occupied by philosophers."

Sir William Hamilton was the anonymous author of two essays, and had not yet obtained his chair at Edinburgh, to which Prof. Fraser himself afterwards succeeded. "I owe more," he says, speaking of his time as an Edinburgh student, "to Hamilton than to any other intellectual influence." Yet he gives an instance of what Sir Leslie Stephen has called the "queer vein of pedantry in the man." Hamilton had a quarrel with the Edinburgh Town Council about arrangements for a new special class in metaphysics:—

"The Town Council of Edinburgh was then entrusted by law with the superintendence of the University, and this expansion of the new professor's work, prompted by his philosophical zeal, had been undertaken without previous sanction by the civic administrators. The Council, jealous of their authority, threatened the professor with an interdict. A prolonged correspondence followed. Letters full of elaborate definitions, and syllogisms worthy of Scotus or Lombardus, were contemptuously hurled by Hamilton at the municipal authorities; all in curious contrast to the simplicity and brevity of the rejoinders by the city clerk, in the name of the Council. In the end, while the professor claimed a logical victory, the magistrates were victorious in fact."

Hamilton's limitations are very decidedly indicated by the fact that he could see nothing whatever either in Comte or in J. S. Mill (after the publication of the 'Logic').

Less surprisingly than in Prof. Bain's 'Autobiography,' a good deal of reference is made to the "Non-Intrusion controversy"; a thorny question on which Chalmers, as a representative ecclesiastic, felt it "an injustice to the sacred cause of the Headship of Christ to be condescending to deal with the State." "It is strange, even pathetic," the author comments, "now to revive in memory those echoes of stormy controversy in a past generation." It is a strange thing, too, that fundamentally liberal minds should have thought there was anything to be gained for intellectual freedom by withdrawing an ecclesiastical corporation from the interference of the State. Prof. Fraser admits his own error in having adopted that point of view. One story that he tells will be read with amusement:—

"Among the parliamentary utterances I remember a curious interest I somehow felt in those of Lord Melbourne: his philosophic *laissez faire*, I believe, concealed not a little recondite knowledge of theological debates. The fever-heat of the Presbyterian ministers now and then ruffled even his placid temper; and on one occasion he expressed a hope, in prospect of an interview with a deputation of negotiators, that 'that damned fellow Chalmers was not among them.' And when Lord Aberdeen was disappointed by the inflexible tenacity of the ministers, Melbourne was surprised that one who knew Scotland so well as the noble earl, seemed not to know that in ecclesiastical arrogance the Presbyterian ministers were any day more than a match for the Church of Rome. He was a *bête noire* of the ministers. One of them told me with horror that in 1831, when the Edinburgh Church History professorship was vacant, and Melbourne, as Home Secretary, had the appointment, his patience tried by friends of candidates, 'Hang it,' he said to the last clerical interviewer, 'let us give it to the Devil. He must know something about Church History.' In the end it was given to Welsh."

The philosophic chapters of reflection on the author's lifelong studies, which diversify his account of his career as professor and as editor and biographer of Berkeley and Locke, offer many further suggestive topics; but enough has been said to direct a sympathetic public to the book itself.

*The Prophetic Books of William Blake.*—*Jerusalem.* Edited by E. R. D. Maclagan and A. G. B. Russell. (Bullen.)

EVERY student of Blake must be grateful to Messrs. Maclagan and Russell for their careful and accurate edition of the very remarkable book called 'Jerusalem,' engraved in 1804, and hitherto only accessible in facsimile reproductions of the text and illustrations. This is the first time that it has been printed in ordinary type, and, as the editors rightly say, it will never be possible to bestow on it due study as a poem and as a mystical document until it can be thus read. It is their intention, it is understood, to issue the whole of Blake's prophetic books in the same legible and convenient form. The present volume, it may be hoped, will soon be followed by another, which might, perhaps, complete the reprint, for all the other prophetic books are much shorter than the 'Jerusalem.'

Even now that the typography can be perused with ease, 'Jerusalem' is far from easy reading. To Blake everything was symbol, and as he tries to make one symbol clear to his disciples he does but translate it into another symbol, perhaps no easier. Actual contemporary names meant as much to him as they meant to Walt Whitman. "All truths wait in all things," said Walt Whitman, and Blake has his own quite significant, but perplexing, meaning when he writes:—

The corner of Broad Street weeps; Poland Street languishes  
To Great Queen Street and Lincoln's Inn: all is distress and woe.

Throughout he has to be retranslated out of his own inconvenient language, into which he had tried to translate spiritual realities precisely as he had apprehended them. Just as in the designs which his hand drew as best it could, according to its limited and partly false knowledge, from the visions which his imagination saw with



perfect clearness, he was rarely able to translate that vision into its real equivalent in design, so in his attempts to put these other mental visions into words he was hampered by an equally false method, and often by reminiscences of what passed for "picturesque" writing in the work of his contemporaries. He was, after all, of his time, though above it, and just as he only knew Michelangelo through bad reproductions, and could never get his design wholly free, malleable, and virgin to his "shaping spirit," so, in spite of all his marvellous lyrical discoveries, he found himself, when he attempted to make an intelligible system out of the "improvisations of the spirit," the half-helpless captive of formal words, conventional rhythms, a language not drawn direct from its source. This must be borne in mind in reading 'Jerusalem,' and the reader must not wonder or complain if he does not find all of it as lucid and musical as the lyrical fragments, or as definite in form as the splendid passage of blank verse on p. 93, beginning:—

I stood among my valleys of the south,  
And saw a flame of fire, even as a Wheel  
Of fire surrounding all the heavens.

In his preface to the public Blake explains what he intended to do, or thought he had done, in metre:—

"When this Verse was first dictated to me I consider'd a Monotonous Cadence like that used by Milton and Shakspeare and all writers of English Blank Verse, derived from the modern bondage of Rhyming, to be a necessary and indispensable part of Verse. But I soon found that in the mouth of a true Orator such monotony was not only awkward, but as much a bondage as rhyme itself. I therefore have produced a variety in every line, both of cadences and number of syllables. Every word and every letter is studied and put into its fit place; the terrific numbers are reserved for the terrific parts, the mild and gentle, for the mild and gentle parts, and the prosaic, for inferior parts; all are necessary to each other."

What is interesting in this statement is that Blake aimed at producing the effect not of poetry, but of oratory, in his prophetic books; and it is as oratory, the oratory of the prophets, that the reader is doubtless meant to take them. Fortunately it is not quite true that there is "variety in every line, both of cadences and number of syllables." Much of the poem is written in no particularly recognizable metre; but there seems to be throughout a suggestion of a line containing seven beats, which may be taken as the general scheme on which Blake worked. The metre is seen in its most elementary form in such lines as these:—

His Children, exil'd from his breast, pass to & fro  
before him,  
His birds are silent on his hills, flocks die beneath  
his branches;

but there is very rarely so regular a swing. More characteristic of what is finest in the poem are these lines, in which the pauses are less regularly counted:—

Why wilt thou number every little fibre of my  
Soul,  
Spreading them out before the Sun like stalks of  
flax to dry?  
The Infant Joy is beautiful, but its anatomy  
Horrible, ghast & deadly: nought shalt thou find  
in it  
But dark despair & everlasting brooding melancholy!

There are in every part of the poem single lines and passages of admirable

poetic quality; yet even these cannot properly be understood or enjoyed without some more definite notion than most people possess of Blake's system of philosophy. The editors of this volume have, as they modestly say, "put together some of the clues and correspondences contained in it," reserving for a further volume which they have in preparation "any attempt at a complete exposition with justificatory references." The clues and correspondences are set together as clearly as could well be expected; but the further volume still remains something of a necessity. English readers are not yet quite sure whether Blake was even sane; and they have little definite notion of the splendid suggestions which he made towards a philosophy which on many significant points anticipates Nietzsche's. Had he achieved it, it would have been the only system of philosophy made entirely out of the raw materials of poetry. As he left it only partially achieved, the world has still to wait for a philosophy untouched by the materialism of the prose intelligence.

*The Devils and Evil Spirits of Babylonia.*  
By R. Campbell Thompson.—Vol. II.  
*Fever Sickness, Headache, &c.* (Luzac & Co.)

In this volume Mr. Thompson continues the transcription and translation of the peculiar series of cuneiform tablets in the British Museum to which he has devoted himself, most of those here inserted appearing in English for the first time. Like all the magical texts which have come from Assurbanipal's library at Kuyunjik, they are written in Sumerian with an inter-linear version in Semitic; and when reviewing the former volume (see the *Athenæum* of Nov. 21st, 1903), we quoted with approval the pregnant remark of M. Fossey that Sumerian was retained as a liturgical language long after it had become extinct as a colloquial one, and that therefore its use in these texts no more proves their Sumerian origin than the use of Latin hymns in the Catholic Church implies that they were written by a Latin-speaking people. In the preface to the present instalment Mr. Thompson tells his readers that "a careful examination of the documents makes it almost certain that they were originally written in the ancient non-Semitic or Sumerian language of Mesopotamia," and suggests that they are at least 6,000 years old. The question is important in view of what follows, and it is to be regretted that he has not given his readers more insight into the reasons for his decision.

As for the spells themselves, they do not differ much in the eye of the general reader from those formerly published by Dr. Tallqvist, Dr. Zimmern, Mr. Leonard King, and M. Fossey. The disease against which they are directed is first of all described by its symptoms, and its name or that of the demon causing it—which to the Assyrian was the same thing—is mentioned. Then some mythological episode is related, which almost invariably takes the shape of a conversation between Ea, the god of magic, and his son Marduk. Then comes the recital of the remedy—generally some ritual observance combined with the pre-

scription of certain herbs or other "medicines" applied as a cataplasm. Thus in the series called *Asakku* we read:—

"Fever hath blown upon the man as the windblast, it hath smitten this man, and humbled his pride,....The man can eat no food, no water can he drink, he cannot sleep, he hath no rest, his god hath let him be brought low. Marduk hath seen him, and into the house of Ea his father hath entered and spoken. 'Father, the fever[headache, &c.] from the Underworld hath gone forth.' Twice he hath said to him, 'What this man shall do he knoweth not whereby he may be relieved.' Ea hath answered his son Marduk, 'O my son, what dost thou not know, what more can I give thee? O Marduk, what dost thou not know, what can I add to thy knowledge? What I know, thou knowest also. Go, my son Marduk. Take a white kid of Tammuz, lay it down facing the sick man, and take out its heart and place it in the hand of that man; perform the incantation of Eridu. The kid whose heart thou hast taken out is *li-i*-food, with which thou shalt make an atonement for the man. Bring forth a censor and a torch; scatter it in the street. Bind a bandage on that man. Perform the incantation of Eridu, invoke the great gods that the evil spirit, the evil demon, evil ghost, hag-demon, ghoul, fever, or heavy sickness which is in the body of the man may be removed and go forth from the house.'"

Such is the common form of all these spells, and, after reading some pages of them, the reader begins to wish that the priestly doctors of that day had introduced more variety into their practice. Yet the repeated mention in them of deities like Ea, Marduk, Tammuz, Nergal, Damkina, and others by their Sumerian names seems to bear out Mr. Thompson's contention that they come down from Sumerian times, and they have, therefore, their importance as showing the magical conceptions current among the race which, so far as we know, was the first to become civilized. It is, therefore, rather astonishing to find in them many ideas perfectly well known to magicians in all later ages, and even surviving down to our own times. Thus in many places the reader is told that a kid or a pig is to be substituted for the patient, and that the disease is to be transferred to it. It was for such a crime that Margaret Hutchinson was executed by the High Court of Justiciary in Scotland in 1661, it having been proved upon her trial that she had found a servant girl ill, and had handed over the disease to the house cat, who had died in consequence. So, too, Ea directs in one place that a rope of goat's hair should be taken and twice seven knots tied in it, with the inference, according to Mr. Thompson, that as the knots are unloosed, the headache which they are intended to cure will fly away; and he quotes from Donovan's 'Merv Oasis' the account of a Persian khan who with a rope of camel's hair performed exactly the same ceremony with a like object. Or again, the practice of making "waxes," or wax figures of an enemy, and ill-using them in the belief that the ill-usage would be reflected upon the person represented, has flourished in the Highlands within living memory; and here we have the converse of the practice in the direction to mould a figure of the patient in dough or clay, in the belief, apparently, that the demon of the sickness may be persuaded to leave his original victim for



the counterfeit. Do these resemblances between ancient and modern practice imply derivation? or are they merely the result of the identical working of the magician's mind in all ages?

This inquiry is the more important because of the parallel which Mr. Thompson draws between the magical arts of these tablets and several expressions in the Bible. Thus, after remarking, with great reason, that they show the paramount importance attached to the magician's knowledge of the name of the spirit against whom he was operating, he quotes the words of the unclean spirit in Luke iv., "I know thee who thou art; the Holy One of God." So, too, he shows us that one of the spells depends for its efficacy upon the idea that the disease might be conjured into a pot of water, which was then broken, and uses this to explain the "broken in pieces like a potter's vessel" and the "poured forth like water" of the Psalms. In the same way he would explain the story of the Gadarene swine by suggesting that the pig substituted for the patient in some of the spells was afterwards thrown away or destroyed—in which, perhaps, he goes rather beyond his text. But his closest parallel is in the numerous tapus or taboos here given, which correspond with fair closeness to the purifications after childbirth and the like prescribed in Leviticus. In all these cases, it seems to us that the decision as to whether the Hebrew custom was derived from the Assyrian must depend almost entirely on the real age of these texts, and it must be noted that the Assyrian *kuppuru*, here used as "atonement," is identical with the Biblical word *kippur* having the same meaning. It also seems to us that no authoritative conclusion can be come to on the subject until more evidence is at our disposal.

In addition to these spells against disease, there is also published in this volume a group of tablets, unfortunately seriously mutilated, containing written descriptions of certain images. Mr. Thompson, though he translates, does not tell us much about these; but it seems probable that they are really a sort of catalogue of statues old enough for their attributes to have become unfamiliar to their worshippers. If this is so, it would seem that some of them may really go back to the dawn of civilization, and that the gods of that age had become so lost among the crowd of deities worshipped by Assurbanipal that his priests hardly knew more about them than we do. Yet in one figure, described as having the horns of an ox, hair from his horns to his shoulders, the face of a man, a fillet round his head, wings, and the body of a lion with four "advancing" legs, we can almost recognize the man-headed lion "passant" of the British Museum, and it is most disappointing to find that his name is given as that of "the god....." Other statues, of which it is said "her name is Nin-tu, a form of the goddess Mah," "a sea-monster, a form of Ea," "his name is Jahmu, a form of Gula," and the like, support our contention that these are the likenesses of long-since forgotten deities which were preserved either from superstitious or from antiquarian motives. It is to be hoped that Mr. Thompson and his colleagues may make

search among the Assyrian antiquities in the British Museum and elsewhere for more of these tablets, which should prove to be of incalculable service to the history of religions.

It is only necessary to say, in conclusion, that the translations here printed seem to be extremely well done, while the frequent *lacuna* bear witness to the difficulty of the task. In congratulating Mr. Thompson upon his success, we must not forget the Museum in which he is an assistant, and which, by the encouragement it affords to such work, does something to take away our reproach as the least thoroughgoing of European nations in archaeological matters. The book is throughout well printed, and contains a short but useful vocabulary. At the same time, it would have been improved by an index.

*The Master of Game.* Edited by W. A. and F. Baillie-Grohman. With a Foreword by Theodore Roosevelt. (Ballantyne, Hanson & Co.)

IN this sumptuous volume the reproductions are probably the best feature. There are fifty-two facsimile photogravure plates and monochrome reproductions, whilst a coloured picture of Gaston Phoebus surrounded by huntsmen and hounds forms an attractive frontispiece. As for the contents, we find printed for the first time the oldest work in the English language on the chase. It was written between 1406 and 1413 by Edward, second Duke of York, grandson of Edward III., who fell at Agincourt as leader of England's vanguard. He was Master of Game at the Court of his cousin, Henry IV. By far the greater part of the Duke's work, however, is merely a translation from the celebrated 'Livre de Chasse' of Count Gaston de Foix, usually termed Gaston Phoebus; of thirty-six chapters five only are original. As an interesting contribution to philology this early fifteenth-century English version of Gaston Phoebus's classic of the chase was quite worth printing; but those who are interested in early sporting literature have been long conversant with the 'Livre de Chasse,' written some twenty years before the translation, as it has been many times reprinted.

The authors' plan is to print on their large pages the old text, in the quaint English of Chaucer's days, side by side with a version in modern English. The old text is derived from Cott. MSS., Vesp. B. xii, but the beautiful reproductions of choice hunting miniatures are taken from the best manuscript of the 'Livre de Chasse' in the Bibliothèque Nationale. There are also supplied brief biographies of the French Nimrod, and of his translator the Plantagenet Duke, together with detailed accounts of all the French and English MSS. of the work.

The President of the United States, well known as sportsman and author, writes four pages of introductory matter, which cannot fail to serve as a good send-off to the American edition. Modern English sportsmen will not much appreciate the vigorous way in which Mr. Roosevelt contrasts true wild-game hunting with its feeble counterpart. "Such sport," says the President,

"is as far removed as possible from that in which the main object is to make huge bags at small cost of effort, and with the maximum of ease, no good quality save marksmanship being required. Laying stress upon the mere quantity of game killed, and the publication of the record of slaughter, are sure signs of unhealthy decadence in sportsmanship."

It would have been a good thing if this tome had ended with the reproduction of the Duke's version of 'La Chasse.' A glossary of "obsolete sporting terms," which occupies some twenty columns of close print at the end of the book, contains not a few needless insertions, and is irritating in its numerous and important omissions. Will any reader of a work of this nature require (to take only two or three examples from A and B) to consult these columns to know that *abotes* mean abbots; *archerys*, archers; *assyn*, assign; *aventured*, adventured; *advised*, advised; *beried*, buried; *brock*, badger; *buk*, buck; or *beastis of the chace*, beasts of the chase? An abundance of words to be found in English forest pleas, the meanings of which are not readily ascertained, are ignored. Among such are *barbille*, numbles or entrails of deer; *cornilu*, possibly a roebuck; *cheminage*, toll for passage through a forest; *feton*, a fawn; *buckstall*, a pitfall for deer; *putre* or *puter*, a forester's claim for man's-meat, horse-meat, and hound's-meat; and *saltrie* (otherwise termed *receptor*), a saltatorium or deer-leap. A serious omission is the term *fermisona* or *fermison*, which is found in the accounts of many English forests, spelt in half a dozen different ways, usually in Latin, but sometimes Anglicized. This term certainly ought to have been awarded a paragraph or section in the appendix. The term *pinguedo*, "the time of grease," is fairly well explained as signifying the summer season for hunting the hart and the buck, when they were fat and fittest for killing; but the ignored term *fermisona* is equally important, though more doubtful in etymology, as applied to the winter season for hunting hinds and does, which extended from November 11th to February 2nd. Again, although *hearse* is mentioned as meaning a hind of the second year, the more puzzling variants of this term, such as *hirsule*, *hyrsul*, or *hercel*, are overlooked; and this is the more important as the Latin form *ursula* in a North-Country forest plea and in an account roll of Rockingham has before now been taken to mean "a little bear."

The appendix, wherein are discourses on all manner of things pertaining to hunting, occupies as much space in this elaborate volume as the annotated and translated version of 'The Master of Game.' Disfigured by mistakes, it is remarkable for the omission of certain subjects, and the baldness of English information as to others. We have not, for instance, noted any reference to the highly interesting question of the winter feeding of the deer, both red and fallow, which was a matter of supreme importance in our English climate. Hay was occasionally used, and the launds of the forest mown for that purpose; but the general custom was to provide deer-browse (described under a variety of terms), which was cut from the trees and stored away ready to be sprinkled about in suitable places when the weather was severe. This

browse had to be cut "of no gretir quantyte nor bigger than a bucke was able to turne over with his heade in wynter," and its preparation caused many a dispute in the forest courts. The favourite browse seems to have been holly mixed with oak, but there is evidence of its being cut also from ivy, ash, hazel, birch, willow, maple, and thorn. Nor does there appear to be any notice of the murrain among deer by which English forests were more than decimated from time to time. In a single year *temp.* Henry VII. 2,209 deer died of murrain in the one forest of Clarendon. In some forests the foresters had to fasten up murrain-killed deer to trees, but in others the more sanitary custom prevailed of burning them.

The section dealing with the snaring or trapping of deer is singularly poor so far as England is concerned, and yet the original forest records abound in material for such a subject. In the Guildford section of Windsor Forest a doe was found snared in a halter (*capistra*), and in Duffield Frith there were several presentments of deer-snaring with cart-ropes. More elaborate engines used both by huntsmen and poachers are occasionally described. Mr. Baillie-Grohman may like to know that he will find a vivid picture of various forms of net-poaching in an illustration to an old English fourteenth-century poem called 'The Pilgrim' (Cott. MSS., Tib. A. vii. f. 51).

Mr. W. A. Baillie-Grohman assigns fifteen columns to 'Errors in English Literature on Ancient Sport,' wherein he enjoys himself to the full in exposing the mistakes of other writers. His severest strictures are reserved for the volume on 'Hunting' in the "Badminton" series, and doubtless some of his corrections are timely and of value. But his pungent criticisms are not invariably characterized by accuracy of statement. For instance, he falls foul of a new and amended edition of Strutt's 'Sports and Pastimes,' issued last year under Dr. Cox's supervision, remarking:—

"The wide margins, good print, and fine-art paper of the new edition cannot make us overlook such surprising mistakes as the ascription of the Book of St. Albans to the year 1406, just eighty years too early."

On consulting this edition (to which, by-the-by, a wrong date is assigned), we find three references to the Book of St. Albans—viz., on pp. 11, 20, and 27—and we could scarcely trust our eyes when we saw that the right date (1486) is given in each of the three places. Either Mr. Baillie-Grohman is somewhat careless in his attacks, or he has had the misfortune to procure an imperfect copy of the book in question.

Mr. Baillie-Grohman dilates upon "the engorging avalanche of misinformation" on the part of those who have previously written on the hunting of their Norman ancestors, and tells us, in most confident style, that his ten years of investigation have enabled him "to reach the bed-rock of fact," and to "clear away the *débris* with which others had obstructed an otherwise clear and straight path." He may, therefore, be surprised to learn that the few who are versed in the story of mediæval hunting in England's forests, as set forth to a limited extent in printed books and to a vast extent in unpublished records, cannot fail to be dissatisfied with his lengthy appendix,

for reasons we have indicated. To point these out fully would require far more columns than are devoted in Mr. Baillie-Grohman's book to "the black list" of real or supposed blunders of his predecessors.

The reasons for this large crop of sins of omission or commission seem tolerably clear. The writer has shown such rare diligence in the study of Gaston Phœbus, in all the different MSS. from which 'The Master of Game' was derived, that he has become saturated with foreign principles of hunting, and has found little time to look for purely English material as to what really happened in the hunting fields and forests of our own island.

He prints a list of books that he has used or consulted. The two or three particularly useful for his purpose, which would have saved him from many errors, are not there; indeed, he only discovered just as he was going to press, but too late to use, Mr. Turner's invaluable 'Select Pleas of the Forest,' published in 1901. Apparently he knows nothing of Mr. Turton's equally valuable four volumes of documents relating to Pickering Forest, or of Mr. Rawle's 'Exmoor,' or of Mr. Fisher's 'Essex Forest,' though the last was brought out in 1887. Further, he does not appear to have heard of General Wrottesley's 'Pleas of the Forests of Kinver and Cannock,' printed by the William Salt Archaeological Society in 1884, or of the Rev. C. Kerry's paper on the 'Peak Forest,' printed in the Derbyshire Archaeological Journal a few years later; but, worst of all, the great stores of the Public Record Office, which are singularly rich in forest lore, have been ignored; it verges on impertinence for any one to write a book on old English hunting laws, customs, and practice, and to give the go-by to this mass of original and little-explored information. And the impertinence is all the stronger in an author who upbraids others in no measured terms for "their lack of individual research."

It is not a little curious that the same page on which the writer concludes his diatribe on the errors of others contains a singularly faulty paragraph on the 'Fence Month.' This account of the period, which extended fifteen days each side of Midsummer Day, when many precautions were taken to ensure the quiet of the hinds and does at the season when they had recently dropped their fawns, is brief as well as inaccurate. Manwood is quoted as proving that this season was observed in England's forests as early as Edward III.'s time, whereas it was an established and recognized custom in the days of Richard I. It is not correct to say that "no cattle nor swine were allowed to feed within the precincts" during this period; for as early as the fourteenth century, when the sternness of forest laws was relaxed, not only was fence-silver often accepted as a composition from hamlets within the purlieus, whereby they secured way-leave through the forest during the forbidden month, but agistment and pannage fees were doubled, so as to make the period quieter, yet not entirely closed. In some cases "cheminage" was imposed to lessen general traffic on the forest roads for this

month, and not at any other period. In the paragraph in question it is further stated that

"as midsummer was the height of the stag-hunting season, the royal hunts of the fat venison season must have created considerable disturbance in the deer nurseries."

This is unfortunately incorrect. The hunting of the hind and buck in England, from the beginning of the thirteenth century onwards, did not begin as a rule until July 8th. The few extracts printed in this work from the printed rolls as to "the time of grease," when the male deer were fat enough for the royal larder, help to establish this, and the mass of unprinted material at the Public Record Office puts it beyond question. In fact, the height of the stag-hunting season was at least a full month after Midsummer Day. Writing on July 4th, an Elizabethan custodian of the Peak Forest explains to an applicant for venison that the stags were not fat enough to kill "so early in the year."

Space can be found for only two or three further instances of mistakes. In the long account of the hare in the appendix, which is chiefly composed of extracts from printed books, it is stated that "the hare was a beast of venery, of the forest, and of the warren; killing or hunting a hare was trespass in venison." This error is probably caused by too implicit reliance on Manwood's 'Forest Laws.' It has to be recollected, as pointed out in Mr. Turner's 'Select Pleas,' that Manwood, writing just at the close of the sixteenth century, when genuine forest hunting and forest laws were rapidly disappearing, is a fallible authority. His distinction, for instance, between the red deer and the fallow, making one a beast of the forest and the other of the chase, is purely fanciful, and upset by those Eyre or Forest Pleas of which there is record. So, too, his insertion of the hare among his five beasts of the forest is not supported by general evidence. On the contrary, an investigation of Forest Pleas in England shows that there was only one forest, or rather a warren within a forest, where it is known that the hare was reckoned a beast of the forest, and that only for a limited time in the thirteenth century. Had Mr. Baillie-Grohman understood the nature of "trespass in venison," he never could have made so rash a statement with regard to the hare. The initial legal incident attaching to the finding a beast of the forest dead was the troublesome and costly expedient of holding an inquisition upon it by the four neighbouring townships, and townships failing therein were "in mercy" and severely fined. To have carried out such a provision in the case of the multitude of hares throughout the vast forest areas of England would have been an impossibility. Offences regarding hares did now and again come under the cognizance of Forest Pleas, but simply as trespasses in the same category as the snaring of birds, the entry of greyhounds, or the ferreting for rabbits; but as a rule the permission to hunt and take hares was granted to many in almost every forest, as was the case with the burgesses of Nottingham in Sherwood.

It is a mistake, too, to follow Manwood in making the wolf an English beast of the



forest. So far as any yet discovered evidence goes, not a single fact has come to light that points to the wolf's being included in that category—contrariwise the known facts all tend in the opposite direction. Had Mr. Baillie-Grohman taken the trouble to go wolf-hunting in literary forests on his own account, instead of being content to follow Mr. Harting in his useful 'Extinct British Animals,' he would have found abundance of unced evidence. Wolves, for instance, were deliberately snared by recognized trappers in various royal forests in the West and in the Midlands; Henry II. so much appreciated the prowess of the wolf-trappers of the High Peak Forest, that he dispatched two of their number across the seas to carry on the same work in Normandy; and lands were held in the south of Derbyshire in the twelfth century by service of putting to flight (*fugandi*) the wolves in the lordship of Belper, which was a ward of the forest of Duffield. Deliberately to compass the death-trapping, or even the scaring, of a beast of the forest, was a most serious offence, so that the wolf must be definitely expunged from a position that may have been continental, but was never English. Moreover, the wolf-trappers of the High Peak in the fourteenth century were forbidden to carry bows and arrows, and allowed only to be armed with spear and hanger. Had Mr. Baillie-Grohman searched further, he would have been able to cite forest instances, in the time of Edward I., of the strangling by wolves of both colts and sheep in Edale. Wolves existed in different parts of England at a later date than is generally supposed. Disbursements in the account rolls of Whithy Abbey, between 1394 and 1396, make mention of the dressing of wolf skins; but to follow Mr. Harting in the inference he draws from the holding of lands in the fifteenth century in Northamptonshire and Nottinghamshire by the service of taking or chasing wolves is not safe, as a variety of manorial services lingered on and were restated after their fulfilment was a practical impossibility.

With regard to roedeer, the information supplied by Mr. Baillie-Grohman is incorrect. Manwood not only inserted in his beasts of the forest two that had no business there—the wolf and the hare; but also he deposed the roedeer from their proper rank. These small deer were, however, just as much venison as the red or fallow deer in every English forest throughout the thirteenth century. A decision of King's Bench on a case in Pickering Forest in 1338 removed the roe from beasts of the forest to beasts of the warren; but this decision could not have been of universal weight, for the roe appeared in forest presentments of the High Peak at a far later date. Mr. Baillie-Grohman states that "there are very few ancient records relating to the roebuck," which is a complete mistake, and adds that one of the earliest references he has found is of the year 1286-7. Such remarks seem to show that Mr. Baillie-Grohman did not know exactly where to look, either in print or manuscript, for English hunting information. Almost a casual glance at printed record calendars would have yielded him roebuck references in royal charters of the years 1209 and 1228, or in the Close Rolls of 1230. He might with ease have

filled two or three columns with particulars as to the pursuit and capture of roedeer. Edward II., for instance, in 1322, purchased at Scarborough twenty-six stone of small cord at 1s. a stone, and sixty-nine stone of thick cord at 13d. a stone, to make nets for the taking of roebuck in Pickering Forest.

The section of eight columns dealing with the wild boar is unsatisfactory. It is enlarged by two versions of the well-known boar's-head song, although its annual and particular use at Queen's College, Oxford, with the accompanying tradition, is not even named. But in the main the account printed pertains to French and German hunting, and not to English incidents. Allusion at least might have been made, if the proper records had been searched, to King John's fondness for the sport of boar-hunting, and his taste for boar's head. Pickering Forest had a high repute for wild boars, and in 1214 the king sent his huntsmen to a particular glade where he had personally hunted, to obtain thence boars' heads, which were to be soaked in wine, and forwarded to him for his Christmas feasting at Worcester. Henry III. inherited his father's taste for the boars' flesh of Pickering. Wild swine roamed through Cranborne Chase as late as the days of Elizabeth. Numerous forest presentments for killing wild boars in the fifteenth century are extant. Thomas Robe, vicar of Iwerne, was "attached" in a forest court, in 34 Henry VI., for killing four wild pigs in Iwerne Wood with his bow and arrows.

Under 'Hunt Officials' much is stated that could not apply to English hunting in royal forests. Turberville's statements as to the breaking up of deer are cited, and Mr. Baillie-Grohman is of opinion that the French method of distributing fee venison after hunting prevailed in England, because Turberville makes no assertion to the contrary. Once more it may be pointed out that Forest Pleas and other records do not support this contention. The English practice was not for the huntsman who harboured the deer to get the right shoulder, the other huntsman the left, the kennel varlet the neck, and so on. The chief forester or master of the forest, even if not present, and the foresters of fee enjoyed the right to such portions of hunted venison, and not the huntsmen. The exact proportions differed in certain forests, and now and again the manorial lords had rights in the broken deer. If space permitted, the slightly varying customs of England, differing widely from those of France, could be cited for such forests as Clarendon, Wychwood, Exmoor, Rockingham, and Pickering.

We can mention but two more points needing attention. The severe forest laws attributed to Canute are referred to on several occasions, and certain deductions are drawn from them. Mr. Baillie-Grohman accepts their authenticity in complete good faith, apparently unaware that the best scholars long ago pronounced them to be forgeries of the early Norman period. The discourse on England's forest laws (p. 138) includes the following astonishing statement: "The Normans evidently adopted these statutes, for there is no trace of any other forest laws until the reign of Henry III."

It is by no means a pleasant task to find so much fault with a tome of such majestic proportions as this, but the fact is that the half of the book termed the Appendix, which deals with a variety of hunting subjects in alphabetical order, is wholly unworthy of the first half, wherein 'The Master of Game' is reproduced. Had Mr. Baillie-Grohman been content with that reproduction, accompanied by his admirable bibliography of MSS. (apart from records) dealing with the chase, he would have made a noteworthy contribution to literature; as it is, the numerous faults and omissions of the latter part detract materially from the general value of this handsome publication.

*Slingsby and Slingsby Castle.* By Arthur St. Clair Brooke. (Methuen & Co.)

THERE must be something invigorating to the brain in the breezes of the North Riding. Parsons who tarry long in country parishes of small population are apt, in some parts of England, to vegetate and become morose and narrow, even if carefully fulfilling the round of quiet priestly functions. But apparently this is not the case amid the freshening winds of the moors and valleys of North Yorkshire. One of the villages adjoining Slingsby earned for itself a highly placed name in musical circles for well-rendered oratorios for about a quarter of a century, and all through the energy of the rector, whom some of his flock intended to praise by dubbing him "the fiddling parson." Few who appreciate telling literature can forget the surprised delight with which the late Canon Atkinson's book, 'Forty Years in a Moorland Parish,' was received; and now we have, as we gather from the title-page, the story of another parish from one who has been rector of a small Yorkshire living for twenty years. It is a bright, bracing, cheerful book, and withal learned: it ought to be much valued by intelligent parishioners and neighbours, and, at the same time, it is so pleasantly written and so full of unexpected information that it should be welcomed by many who know nothing of either author or district. Of one thing we are certain, namely, that it can be read with much profit by all those who are contemplating the compilation of any account of their own parish, whether it is intended to assume permanent volume form, or merely schemed for the enlargement of that usually vapid journal—the parish magazine.

Mr. Brooke had not a wide area on which to exercise his wits in this his first attempt at authorship. Slingsby is but one of a number of small villages along the southern edge of the Vale of Pickering, and the parish area covers only 2,570 acres. There is not a village or a parish in all England which, if faithfully and cheerfully studied, will not yield a considerable return, both to the student of nature and the delver among records; but Slingsby certainly possesses some rather exceptional attractions, of which Mr. Brooke has made the most. The main interest in the great majority of English villages centres round the parish church, and its usually diversified architectural features and monumental annals; but at Slingsby the church was rebuilt before it was known to Mr.



Brooke, and it retains only a single monument of any ancient interest, while its registers and parish records are unusually dull and sparse. Nevertheless the rector found, after considerable and patient investigation, much of the record story of his cure outside the parish bounds. The Earl of Carlisle, who owns almost all the parish and the advowson of the rectory, granted free access to the estate muniment room at Castle Howard; those usual storehouses for topographers the Record Office and British Museum, as well as a variety of early or scarce books, supplied much further information, so that Mr. Brooke has been able to trace out the successive manorial lords and occupants of the old castle, and this not after any prosy fashion. Six great families have been in their days lords of the little village of Slingsby—the Mowbrays, Wyvilles, Hastingses, Cavendishes, Sheffields, and Howards. Ralph de Hastings, in the time of Edward III., obtained the royal licence to wall in and crenellate his house at Slingsby, but died soon afterwards at the battle of Neville's Cross. More than 100 years later his successor, William, Lord Hastings, obtained licence to rebuild, crenellate, embattle, turret, and machicolate his castle of Slingsby. In the sixteenth century, after a brief sojourn in the hands of Sir John Atherton, Slingsby passed by purchase to Sir Charles Cavendish and his heirs. Sir Charles was the youngest of the three sons of that great building Countess, Bess of Hardwick, by her third husband. Sir Charles Cavendish's two sons, William and Charles, were both closely connected with Slingsby, the former being patron of the living. William eventually became the well-known "loyal duke," and found in his second wife a more than enthusiastic biographer. Mr. Brooke manages, after a pleasant fashion, to introduce a graphic touch or two about every one of prominence who was identified with his parish. Thus an early step in the upward career of that fine character William Cavendish was his appointment as tutor to the young Prince Charles, and that most charming letter of the future king, showing the kindly relations existing between the little medicine-hating pupil and his master, is aptly cited:—

MY LORD,—I would not have you take too much physic, for it doth always make me worse, and I think it will do the like with you. Make haste to return to him that loves you.

CHARLES P.

Charles Cavendish was the rebuilders of the present Slingsby Castle, a considerable ruin of a domestic structure erected on the site of the successive mediæval strongholds. The mystery surrounding these substantial remains is now for the first time solved. It is shown that the finely designed great house, with its four towers at the angles, evidently modelled after the fashion of Hardwick Hall of Derbyshire fame, the work of the builder's grandmother, was never roofed in or otherwise finished, the troubles that preceded the actual outbreak of the Civil War interrupting the accomplishment of the scheme.

Under the shelter of these huge ivy-clad walls, so well built that they are much the same as they were left two and a half centuries ago, when the masons were suddenly discharged from their incomplete

task, stands the rectory of Slingsby. His twenty years of sojourn beneath their shade has caused the rector to appreciate keenly the story of national and family vicissitudes that they so clearly tell:—

"This ruined mansion has been a dear neighbour to me for many years. I have looked upon it from the elevation of the Malton Road when the rays of the autumn setting sun shone through its great windows, flooding the village with golden light. I have loitered on a summer's day beneath its ivy-mantled walls, and heard the jackdaws from its summits expostulating with my human interference with their privacy, and have watched the sparrows nesting in its nooks and corners, with the pigeons flying high above its towers and taking the sunlight on their wings. I have passed the pile at midnight when the starlings were still busy 'striking their tiny castanets,' and at these and all other times, I have felt the wish that its beauties and its history were more widely known."

There are prehistoric barrows, too, in the parish which have yielded varied contents; an exceptionally diversified and interesting set of field-names that are well treated; a maypole, of long ancestry; a fine old tree called Mowbray Oak; and other details that readily lend themselves to appropriate discussion in these annals of a parish. But, after all, the pleasantest parts of these pages are the touches as to present or recent customs and incidents that bring the life of this Yorkshire village graphically before the reader. Mr. Brooke's predecessor but one in the rectory must have been a charmingly quaint country parson. His two great pets were a jackdaw and a magpie, both of which were regular church attendants:—

"The jackdaw would meet the Sunday-school children on their way to church, and when the door was opened dart in over their heads and take up his position on a hat-rail nailed to the wall between two of the arches, provoking the whisper from those who sat beneath, 'He's here again.' Then, as the service proceeded, with his head on one side, he would sometimes croak out something like a 'What!' as though surprised at some observation that the preacher had made."

The magpie meanwhile generally occupied the canopy over the pulpit, and occasionally hopped down and pecked at the preacher's leaves as the pages of the MS. were turned over. Church attendance at Slingsby in those days must have been decidedly entertaining. The old parishioners took these oddities as a matter of course; but a newcomer once strenuously urged the rector to exclude the birds. "Madam," replied the indignant rector, "how do you know that there will not be jackdaws and magpies in heaven?"

In the days of Mr. Brooke's immediate predecessor an ancient tithe barn stood in the rectory grounds. An old man, when first the present rector went to Slingsby, used to tell him that he was the collector of the tithe of corn, and described how he used to mark off every tenth stook with a green twig. He was asked how the farmers liked this, and replied, "There was a good deal of bad language, but this was only their contrariness; it was the law, and they had to put up with it."

The only mistakes we have noted are a few in some bird-notes, which have been contributed by another pen. The king-

fisher certainly breeds on the verge of the parish, if not in the parish itself.

The illustrations are aptly chosen and well produced. The parish map, from the larger Ordnance survey, with the field-names inserted, is all that it should be.

## NEW NOVELS.

*The Challoners.* By E. F. Benson. (Heinemann.)

It is, no doubt, Mr. Benson's ill-fortune that his name is, in the popular mind, associated mainly with an unpleasant although clever novel; but though it will probably be a long time before 'Dodo' is forgotten, 'The Challoners' should go some way towards helping forward that consummation. "Smart" society plays herein a small, innocuous, and not particularly brilliant part, and the reader's interest is wholly centred in three inmates of a country parsonage, the Reverend and Honourable Sidney Challoner and his son and daughter. Nothing in the author's previous works seems altogether to equal the delineation of the first-named of these three characters, a genuine Christian, scholar, and gentleman, but perfectly impossible as a father, and perpetually at war with the modern spirit as embodied in his two children. Here and there, no doubt, the humour verges upon caricature, as in the case of Mr. Challoner's attitude towards George Eliot's novels, incredible in an educated clergyman at the present day; but the essential nobility and tenderness of the man's nature, which manifest themselves especially under the trial of his daughter's resolution to marry an agnostic, are set before us in a spirit of sympathy and even reverence. The daughter above mentioned, a healthy-minded, affectionate, and entirely lovable girl, is a more uniformly successful conception than the musical genius her brother, who, though at first delightful from his irresponsible high spirits, rather bores us when he begins to take himself and his mission seriously. Three out of four of the passages dealing—in a highly didactic fashion—with art might indeed have been omitted with advantage, but it is only fair to say that the paramount importance of conduct is insisted upon with a strenuousness which would have satisfied Matthew Arnold himself. The device of a death-bed reconciliation between the musician and his offended father is sufficiently trite, but was doubtless felt by the author to be the only way out of a perplexing situation.

*Motherhood.* By L. Parry Truscott. (Fisher Unwin.)

THE problem presented to the reader under this title—the question, namely, of the course to be pursued by parents in regard to a child born before marriage—is one which few of us would care to contemplate as of probable occurrence in our own social circle; but this obvious reflection does not, of course, detract from the dramatic possibilities of such a situation. Both power and originality have been frequently displayed by the author in turning these to account, and there is a praiseworthy absence of that conventional and superficial bitterness con-

cerning the judgment of the world in such cases which is generally found in novels dealing with this class of subjects. The best scene in the book is that in which the doctor's wife publicly confesses the secret of her own and her husband's past; but while his sympathies are aroused, the reader is not likely to be convinced that she was justified in sacrificing the future of her daughter, certain to be gravely affected by this declaration, to her horror of continuing a deception from which she herself was the only sufferer.

*The Master Hope.* By Phyllis Bottome. (Hurst & Blackett.)

TRAGEDY is the dominating element in this novel, yet its title is fairly justified by the pervading tone of sober and reasoned hopefulness. The canvas is perhaps too crowded, and exhibits more than the normal average of dipsomaniacs and matrimonial failures; but the characters, in spite of some crudeness and exaggeration, are lifelike in the main, and nearly always interesting. The strong-minded girl with a passion for running her head against stone walls, and her friend the inveterate but half-unconscious coquette, are well imagined, and do many unwise things without forfeiting our sympathies. The hospital scenes, which suggest personal experience, are excellent, and free alike from hysterical sentimentality on one hand and morbid realism on the other.

*The Little Vanities of Mrs. Whittaker.* By John Strange Winter. (White & Co.)

THIS is a pleasant enough story for the summer holidays—fairly entertaining but not engrossing, easy to read and handle. Its martial exterior is somewhat belied by the domestic nature of the contents, for its interest is centred on the doings of a typical middle-class suburban family. Mrs. Whittaker is a lady of advanced ideas, who brings up her family of two girls—"good-looking, wholesome, straight, clean, desirable girls, as good as gold and as merry as grigs," as their father calls them—in the fullest modern principles of liberty. At the same time she herself becomes president of the Society for the Regeneration of Women, and the artistic house in Northampton Park sees little of her. The crisis of the story arrives when the lady, whose daughters are grown up, and who is verging on her half-century, entirely changes her mode of life, and enters upon a course of rejuvenation and brilliancy of apparel when she thinks she has lost hold of her husband's affection. The thoroughness with which she pursues her changed ideals is in keeping with her strenuous and at bottom affectionate nature; and the characterization of the two shrewd but loyal girls and the "noble" Alfred, a most commonplace but loving spouse, is both incisive and amusing. In the end the lady is justified in her full belief in Alfred's nobleness, but things look sufficiently black at one time to make the result distinctly a relief.

*The Marvellous Experience of John Rydal.* By Edward Scott. (Brown, Langham & Co.)

WE find here an excellent idea for a tale, but it has been rather wasted, apparently

from lack of knowledge and experience. The treatment is tame and heavy, robbing the narrative of all the excitement that it might have possessed in the hands, for example, of the author of 'Dr. Jekyll and Mr. Hyde.' John Rydal becomes possessed of a marvellous elixir, which is the product of many years of study and experiment in the life of a famous physician. He drinks a portion of it, he being then advanced in life, and finds himself growing younger every day, until, from being an elderly man, he reaches beardless youth. Then his situation becomes farcically tragic, with the prospect before him of passing into the stages of childhood and babyhood. Of course, the author rescues his hero, but his methods are not very ingenious, and the whole suffers from paucity of invention.

*The Hand of Léonore.* By H. Noel Williams. (Harper & Brothers.)

IN Mr. Williams's story everything happens which ought by right to occur in historical or semi-historical fiction, including several incidents reminding the reader, not remotely, of Dumas—or, rather, of Mr. Stanley Weyman. The scene is laid in France during the reign of Louis XV., a period as yet little exploited by the British novelist, and various well-known personages (amongst others Madame de Pompadour, the subject of a former work by this author) flit across the stage. There are also scenes from the Seven Years' War, a wily Jesuit, a resuscitated villain, and a series of murderous attacks upon the hero's life, rivalling in number those of which D'Artagnan was the object. But the hard fact remains that from first to last the interest excited is of a languid description.

#### BOOKS ABOUT INDIA.

AN apology is offered, when none is required, for Miss Margaret Cotter Morison's description of *A Lonely Summer in Kashmir* (Duckworth & Co.), in which the results of careful and correct observation are recorded faithfully and with much literary skill. And this happened because the author, who has inherited from her father a strong turn for literature, was suddenly thrown on her own resources in Kashmir, and had to decide

"whether to hang around Srinagar or the hill-station of Gulmarg, and by mixing persistently with others try to forget my own loneliness, or whether to follow out my original plan of seeing something of the country, and explore alone the mountains and side valleys as I had intended doing in the company of my friend."

Fortunately the love of adventure prevailed, and literature concerning the happy valley is enriched by a charming volume.

Srinagar, whence excursions were made, is thus described with a fidelity which will be readily acknowledged by those who have seen that city:—

"A place full of life and picturesqueness, which captivates the visitor by its novelty, and perpetually amuses him by the many quaint similarities to places seen before. With the polo-ground, tennis-courts, and smartly dressed ladies, one might think oneself in an ordinary Indian station; at the Residency garden-parties, where croquet is played on the softest of lawns, and strawberries and cream dispensed under cool spreading trees, any one would think himself at a country house in England; on the river above the town, where house-boats are crowded close together for over a mile, the sight recalls Henley a few days before the regatta; a row down the town, where houses and temples line the banks, where gracefully carved wooden balconies overhang the water, where men and women loiter chattering on

the steps, and half the population lives in boats, brings back faint memories of Venice. But a visit to the Dhal Lake, with its willow-lined water canals and unique floating gardens, or a stiff climb up the hill called the Takht-i-Suleiman, to obtain a panoramic view of the city, so green in spring-time, with grass growing thickly on all the roofs; and lastly, the perpetual swarm of merchants round one's boat, thrusting themselves and their goods in at the window, repeating their never-ceasing cry of, 'Only see, lady, only see; don't buy, Mem-sabih' these are suggestive of Srinagar, and only Srinagar, for their like is seen in no other part of the earth."

A description of visits to Payech, Achibal, Martand, and other well-known places is made to include a chapter on the history of Kashmir, "a sandwich of solid reading in an otherwise frivolous text." It too deserves praise, for in brief space the main facts are so stated as to add what is required for an ignorant traveller, and to refresh usefully the memory of a well-read one. It contains also a page or two about the Sikhs, describing generally their rise, culmination, and absorption in the British Empire, all of which events affected Kashmir. This excellent matter is set off by a few words about the author's ever-faithful bulldog Jones:—

"To begin at the beginning, the term 'my bulldog' is in two senses misleading: firstly, he was not mine, but my brother's, lent to me only for this trip, from the hot plains of India; and, secondly, though the bull in him largely predominated, yet many other races had gone to make up his pedigree ..... his legs were too long and straight, his nose measured nearly two inches instead of being flat up against his forehead; in fact, as his admirers were wont to say, 'Jones is not so deformed as most bulldogs.'"

And so the story runs to the beautiful Liddar Valley, back to Srinagar, up to Gulmarg; and after a rest there to the mouth of the Sind Valley, into the wild and less-known Wangat Valley, and back by the crags of Haramuk, a grand hill over 16,900 ft. high—all well told and well illustrated. The volume is, in fact, attractive in every respect, and deserves success.

India has now so many visitors from every part of the world, and travelling within its limits is so much easier than of old, that an extra demand is made on its capacity for sport, and justification is afforded for the publication of *The Sportsman's Book for India*, edited by F. G. Aflalo (Horace Marshall & Son). This book purports to be a manual offering

"sound, practical information, advice without anecdote, on any and every outdoor pastime that may in that country fall to the lot of the official, military or civilian, planter, or even bird of passage."

Rather a large order, but on the whole fairly fulfilled; and certainly of greater value to the birds of passage than to the more permanent residents, who can generally obtain local aid and advice. The editor invites attention to his want of reverence for the Hunterian mode of spelling Hindustani words; it was scarcely necessary to do so, but there is no doubt that the work would have gained materially had the proofs been examined by a Hindustani scholar and a practical sportsman. Neither the one nor the other would have written about the griffin successfully passing the C.S.I. final (p. xi), or have left uncorrected the "265 Manlicher" (p. 13), and the instruction to "remember the bend as you pull the trigger" (p. 197). However, passing from these and other defects, we may remark that the system followed in preparing the book is sound. The subject is divided into four parts, 'Shooting,' 'Fishing,' 'Sports and Games with Horses,' and 'Some Minor Sports and Games.' Each part is subdivided, and assigned to writers who are entitled to be considered experts. Thus Sir Montagu Gerard deals with tigers, panthers, and bears; Capt. Arbutnot with shooting in the hills; Col. Bairnsfather with shooting in the plains, and with fishing; Major Neville Taylor with pig-sticking, &c., and so on, the



result being that the information is generally up to date, a matter of no small importance in these times of rapid change. Game laws have been introduced in Kashmir, not before they were required, and substantial payments have to be made for shooting licences; full detail is given pp. 186-92. The diminution of game in India is the subject of some remarks by Col. Bairnsfather, who is disposed to hold the white hunter at least equally responsible with the natives for the decrease. Indirectly and in certain places it may be so, but a gang of *bioris* (a vagrant tribe in the Punjab) will set snares in an extensive plain, drive the antelope over them, and in an hour or two kill more head, bucks, does, and young, than a European sportsman would kill in a week. Generally, too, though there are, unfortunately, exceptions, the English sportsman does not shoot females and young; consequently, there is reason to question Col. Bairnsfather's conclusion, though we fully agree that "the process of annihilation will not be greatly stayed unless it [protective legislation] restrains the white man as well as the brown."

Fishing is now much more popular than of old among sportsmen in India, but it is still in its infancy. The remarks on this subject deserve every attention; and inasmuch as the field is wide and the circumstances of the places mentioned are different, they merit high praise.

Other sports, such as pig-sticking, hunting, racing, cricket, golf, &c., are adequately treated, but the result is a bulky volume of 567 pages. As visitors to India for sporting purposes may be separated into two main classes—those who go for shooting and fishing, and those who go for other sport—it would seem to suggest a division into two volumes, an arrangement whereby the traveller might carry the part he requires into remote places where extra load is to be avoided. The illustrations are numerous and good; there are useful maps, and there is an index.

#### SCOTTISH SCENERY.

So many books have already been written about Edinburgh that any addition to the number would seem to be superfluous. Mr. Oliphant Smeaton's *Edinburgh and its Story* (Dent) has features of its own which make it, in some respects, the best work that has been published on Scott's "own romantic town." This is especially true in regard to the illustrations, of which there are 115 in all. Fifty are reproduced by the three-colour process from drawings by Mr. J. Ayton Symington, and twenty are in two printings, from drawings by Mr. Herbert Railton. If one were to be hypercritical, one would be constrained to say that the three-colour process hardly adapts itself to the sombre grey of Edinburgh. Some of these pictures are far too garish to satisfy an exacting artistic sense. But, if they are taken as a whole, they must be described as dainty bits of work, and they are assuredly the chief feature of a book which has been got up with more than the usual skill and taste of its publishers. There is a charming picture of Stevenson's Swanston Cottage, and we like, too, the picture of Lasswade Cottage, where Scott began his married life. But why not also De Quincey's cottage, situated a little further up, near "Roslin's rocky glen" and the classic Hawthornden where Drummond and Ben Jonson met? So far as we are aware no satisfactory illustration of the Opium-Eater's cottage exists, and it would have been admirably in place here.

Of the letterpress there is not much to say. To pack the story of Edinburgh into some 350 pages is not an easy task. Mr. Smeaton has performed the task as well as could reason-

ably be expected. He might, indeed, have saved a considerable amount of space in the historical section; for while the events which he records undoubtedly took place in Edinburgh, they were of national rather than of local importance, and need not have been dwelt upon at such length. The story of Mary Stuart, for example, may surely be taken as "read" at this time of day. But, if the thing had to be done in such detail, it could hardly have been done better. Recent research, and especially the labours of Skene, Burton, and Hume Brown, have thrown a flood of light on the early history of Edinburgh. Mr. Smeaton has freely, and avowedly, availed himself of their material; and indeed, all through it is clear that he has been careful to consult original authorities, though he has wisely, in a book of this kind, not encumbered his pages with references to the sources whence he has derived his facts. The more detailed description of the city which follows the historical section is of peculiar interest and value. Mr. Smeaton had already prepared himself for this by his edition of Mr. Wilmot Harrison's 'Memorable Edinburgh Houses,' and much of that book is here reproduced in essence. If we might hint at a fault in Mr. Smeaton, it is his tendency to lapse into "high-falutin'." "If the grey frost of year has tinged our hair" is only a grand-sounding circumlocution. And why "campanile" as applied to the tower of St. Giles's Cathedral? The St. Giles's tower is not a campanile—a term which, if it means anything, is Italian for a belfry. Nor can we quite understand Mr. Smeaton when he observes that "surprise has been expressed why the Provost of Edinburgh is styled Lord Provost, and the same title is not extended to the Provosts of Glasgow and Aberdeen." The chief magistrate of Glasgow is officially "the Honourable the Lord Provost," and Perth is another city with a Lord Provost. But these are small matters. Its letterpress and illustrations together contribute to render Mr. Smeaton's book the best that has so far been devoted to the "Queen of the North." There is an excellent index.

*The Burns Country*, by Charles S. Dougall (A. & C. Black), is a sort of glorified guide-book. It introduces no fresh matter of any importance about the poet; but the author has clearly a first-hand acquaintance with the various districts in which Burns had his home, and his enthusiasm makes some amends for his lack of originality. "I have no dearer aim," said Burns, "than to make leisurely pilgrimages through Caledonia." Mr. Dougall's volume is the result of such pilgrimages. He has wandered on the banks of the rivers and streams which owe much of their romance to the poet; he has visited his homes and haunts in Ayrshire and Nithsdale, and on the way he has picked up certain inconsiderable trifles about Burns and his friends. Of course he does not confine himself to Burns. This "Burns country" is also the country of Bruce and Wallace. It was the home of Lollards and Covenanters; it witnessed centuries of feudal strife. Galt and Boswell, Ainslie and Cunningham, Burns and Scott, are among those who have invested it with the charm of literary associations. All these, and many more, Mr. Dougall contrives to get into his gallery. In connexion with the village of Ochiltree, where the author of 'The House with the Green Shutters' was born, he insists, "in justice to the place," that "the spiteful back-biting, the overbearing ignorance, the snivelling hypocrisy, and the brutish insensibility to pain which form the atmosphere of Barbie, do not belong to Ochiltree." The statement seems rather superfluous, inasmuch as Mr. Douglas Brown made no pretence to having painted the real Ochiltree. That Mr. Dougall does not exhaust his subject is no reasonable ground of complaint. If it were, one might

ask why no mention is made of the monument erected some years ago to Alexander Peden, the famous Covenanting "prophet," and unveiled by Prof. Blackie. The book will serve the practical purpose of furnishing all that the traveller in the land of Burns can want to know about the literary and historical associations of the districts dealt with. Its fifty full-page illustrations from photographs are excellent and appropriate.

A charming edition of Scott's *Lady of the Lake* has been issued by Messrs. A. & C. Black. The book has three outstanding features—notes by Mr. Andrew Lang, a topography of the poem by the late Sir George Biddell Airy, and fifty full-page illustrations and a map. Mr. Lang's notes are brief but excellent. But why "Mr. R. L. Stevenson's 'Kidnapped'?" The double reference (pp. 156, 157) to "Burton's 'Letters from Scotland'" suggests that Mr. Lang has not seen the proofs, for he could never have written "Burton" for Burd. And who is "Roy Roy" (p. 158)? Sir George Airy's examination of the topography of the poem is full of minute and accurate detail; and the illustrations, many of them in colours, are delicately reproduced. On the whole, this is one of the most satisfying of the many editions of Scott's work which have been published.

#### FRENCH STUDIES.

*Goethe en France: Étude de Littérature Comparée*, par Fernand Baldensperger (Paris, Hachette & Cie.), is an admirable piece of work, and should prove almost as interesting to the student of literature in general as to the Goethe specialist. It is not one of those learned and laborious compilations under which scholarship too often seeks to hide its lack of original thought, but is scholarly in the true sense of the word. The learning and labour are there, no doubt, but they never become oppressive, and there is much more—wide culture, pregnant observation, a fine critical faculty, and, not least, a sense of humour, which also implies a sense of proportion. All this enables the author to treat his subject from a singularly broad standpoint, and the story of Goethe in France really becomes to a great extent the history of French thought and culture for the last 125 years. Prof. Baldensperger traces the fluctuations and variations of Goethe's influence during that period, and shows how 'Werther,' after a somewhat contemptuous reception from the press on its first appearance in France in 1776-7, soon took the hearts of all so powerfully that, as he expresses it, the periphrasis of "l'auteur de 'Werther'" kept its ground for sixty years before it was replaced by that of "l'auteur de 'Faust.'" He marks out the more limited influence of the poet's lyric and dramatic work, especially on French romanticism, which "adopted Goethe rather than comprehended him thoroughly," and treats of the later ventures in fiction, which found few genuine admirers in France. Even "Williams Meister," as Madame de Staël termed the book in her salad days, before she had made the whole of German literature her province, never gained a wide public. Has it ever been otherwise in this country, Carlyle notwithstanding? Then, in a full and interesting chapter, the author discusses French opinion on Goethe's personality and philosophy of life, bringing out with subtlety the numerous variations it has undergone, and finally, in a brilliant conclusion of some thirty pages, attempts to sum up, so far as is possible, the extent and kind of Goethe's influence on France as a whole, and to appraise its chances of enduring. This last section contains some fine criticism. But, indeed, the book is full of suggestive remarks.



It may suffice to quote as a sample the following observation on 'Hermann und Dorothea':

"Il n'est pas indifférent de noter qu' 'Hermann et Dorothea' ayant paru à la pensée française la peinture par excellence de la bourgeoisie allemande, ses héros ont contribué à fixer pour nous le type du jeune homme et de la jeune fille d'outre-Rhin. Image dont on a exagéré à plaisir la bonhomie et la naïveté, et à laquelle on s'en est pris, dans une certaine mesure, de la terrible désillusion de 1870."

*Les Héros de Richard Wagner: Études sur les Origines Indo-Européennes des Légendes Wagneriennes.* Par Stéphane Valot. (Paris, Librairie Fischbacher.)—By confining himself to the cycle of legends made familiar by Wagner's operas M. Valot has been able at once to limit the scope of his work and to appeal to a wider public than he could otherwise have done. As a matter of fact, however, Wagner plays quite a secondary part in the little book, which is primarily a study of Indo-European mythology. The author attempts to show how the Scandinavian and Germanic mythology is, for the most part, contained in and developed from the Indo-European. He reduces the legends to their simplest elements, proposing for their origin a novel theory, the argument of which we can only indicate very briefly. At the basis of all those legends, he says, there is one common conception, that of a struggle and a victory, whereby the hero gains possession of a woman, a treasure, or some other precious object. Now, to explain the genesis of these legends we must go back to the sources of Indo-European mythology—to the early rites and formulas of sacrifice. The phraseology of the Vedic hymns is based upon the mode of expression employed by the officiating priest, who kindles the fire on the altar and sustains it by the libation. The fire is regarded as something capable of understanding and obedience, and is so addressed. In course of time, when this artifice of language was no longer understood as such, a true personification arose and developed into the masculine figure of the god or hero, by the side of whom was created, by analogous process, a female figure personifying the libation, and from the idea of union, or absence of union and consequent struggle, between these two beings are derived most, if not all, of the Indo-European legends. The later mythical conceptions, found in races of Indo-European origin, are accordingly to be explained in the majority of cases by these considerations. Into the application of the theory we have no space to enter. It is worked out with much ingenuity, and the various elements of the myths—the treasure, the dragon, the dwarf, the ring, and so forth—are all referred with more or less plausibility to this simple origin. We must confess that M. Valot's interpretations often strike us as decidedly far-fetched, and we think he drives his theory too hard, to say the least. But he is certainly original, and with Prof. Regnaud, who contributes a suggestive preface to the book, we may willingly admit that most of his conclusions claim the attention, if not the conviction, of unprejudiced readers.

*En Irlande* is the work of M. Charles Schindler (Paris, Félix Juven). If Ireland excites but little interest save that of annoyance in the common English breast, it is not so beyond the Channel. French, Italian, German, Slav politicians are always studying the aspirations, the illusions, the successes, the failures of Ireland, partly by way of political experience for themselves, partly by way of getting a stone to fling at their neighbour's political house of glass. The recent French studies of the island have been generally excellent. The special reporters sent to observe and narrate have the qualities of their profession in the highest degree. They

have no religion; they feel no enthusiasm; they express no hatred; they have not even a political creed to maintain. Hence their books are true as well as amusing in spite of the mistakes of detail which are unavoidable in the hasty studies of a foreigner.

M. Schindler's sketches, originally intended for the readers of the *Temps*, are good specimens of their class. He has penetrated the mazes of the agrarian problem with singular skill and fairness. He is even fair to incompetent and much-abused landlords, and is not blinded to the justice of their claims because of their signal failure to maintain them. He sets down with full appreciation the attractive theories of Sir Horace Plunkett, though he sees clearly enough that, without a great change in the direction of individual diligence and thrift, the best theories in the world are idle. He laughs at the alleged superiority of the Irish intellect, which he proclaims to be only a superabundance of imagination. *Ces Tarasconnais de la brume* are always deceiving themselves, or, what is far stranger, indulging in dreams and aspirations which they know to be chimerical. There are thousands of Irishmen crying out for Home Rule who would be frightened out of their lives if it really came upon them, just as there were recently dozens of patriots who exclaimed against a loyal reception of the King, though they were delighted at his visit, and very probably joined in the cheering when they met him in their streets.

All these things are duly appreciated by this excellent, if somewhat cynical, foreign observer. He even inserts a brief sketch of Irish history, wherein, with some errors of dates, he still lays hold of the main facts with great intelligence. Thus the saving of the country from the Reformation by the Jesuits is perceived by him with a clearness not paralleled, so far as we know, in any elaborate history of Ireland. He also sees that the old historic grounds of quarrel, which have envenomed the economic disputes of many generations, are gradually losing their efficacy. The real dispute about the land is merely: how much can the tenant extort, how much can the landlord save, out of the present dual ownership? Pay the landlords their honest claims, and the whole question, he thinks, is settled. But of course the word *honest* will require definition, and behind all is the claim of the Papal hierarchy. We will not venture closer to this political furnace.

In spite of all his fairness—we congratulate the editor and readers of the *Temps* on having so admirable a correspondent—we think the book a little dull; or shall we say this on account of its fairness? For if the proverb be true that truth is stranger than fiction, it is equally—nay, far more frequently—true that truth is duller than fiction. If not, why should fiction have occupied so vast a position in modern literature? M. Schindler seems to us not equal, for example, to Max O'Rell or the Baron de Grancy—Nancourt in the piquancy of his style or the humour of his observations. A pig pursuing a foal in a field is to him a *tableau comique*. He might have found some far less elementary humour among the higher animals. In his appreciation of the public buildings of Dublin he expresses little sympathy for a really fine school of architecture. The front of Trinity College he compares to a barrack. We have never yet seen, in France or elsewhere, so dignified a barrack. The effects of the scenery upon him are what we should expect from a Frenchman. The bogs have for him no beauty; the lakes strike him with their dampness. But nevertheless he will not deny the "melancholy charm" of the Irish landscape.

We said that in spite of general truth this book is not wanting in errors of detail. The Isle of Man is not visible from the Holyhead

and Dublin boats. The battle of Clontarf was not fought in 1104. The great Irish famine did not occur in 1850. The Viceroy and his secretary were not assassinated together in 1882. The hierarchy did not hail the errors of Parnell's private life as an excuse to shake off his sway. They acquiesced in them till Mr. Gladstone and the English Nonconformists forced their hands. And so on if we would. But though these things will offend the minute critic, and make him say that such inaccuracies are inexcusable, his opinion is to be distrusted. In truth this book is one of the fairest and most instructive sketches of the Irish land question which we have of late years had the fortune to study.

#### OUR LIBRARY TABLE.

MYSTICISM of a somewhat familiar kind, mingled with sentimentality carried to its utmost purple rim, pervades the pages of *The Herbs of Medea*, by Theophila North, otherwise Dorothea Hollins (Elkin Mathews); and, indeed, the character of the little book is almost sufficiently advertised by its sub-title, which runs thus: 'A Five-pointed Leaf from the Tree Ygdrasil.' The slender trickle of narrative flows in the guise of diaries and letters from divers hands, and deals with the not bewilderingly new problem of the love of two women for one man, and the ultimate renunciation of the older of the two, who turns with true philosophy for consolation to the prospect of abstruse studies with learned friends. "The Anstruthers," she writes, "have asked me to join them in the studies—historical, philosophic, Oriental, critical, social, and scientific—which they are always pursuing, and I look forward to it greatly."

While she even ecstatically adds:—

"Can only the undurable give birth to perfect joy? Wilt thou indeed send me so august a bridegroom as Delivering Love, a child so divine as a Poem?"

which would seem to argue an almost pathetic faith in the divine right of versification; a touching conviction that music and moonlight and feeling are, in fact, one. Unhappily, the last two do not inevitably presuppose the first; hence the multiplicity of emotional but artless little volumes such as this, wherein the warm gush of fancy so overwhelms fact—which, perhaps, is just as attractive—as to inspire the author to rhapsodize upon "the brown thrush, a joyful mother of children, pouring out her low-pitched good-night ecstasy." A very pleasing feature of the booklet is its frontispiece, a charming little reproduction of the 'Paradiso' of Fra Angelico.

The interesting and instructive volume called 'Folk-Etymology,' which Dr. A. Smythe Palmer produced in 1882, was well worth republishing in a revised and condensed form, under the title of *The Folk and their Wordlore: an Essay on Popular Etymologies* (Routledge). The users of the term "popular etymology" seem inconsistent if they subscribe to the equivocal "Man is an etymologizing animal," seeing that popular etymology is never recognized by philologists unless it involves an error. Folk naturally think that "wedlock" has something to do with fastening as with a "lock," and as this involves a wrong interpretation of "lock" it is labelled popular etymology, the labellers themselves ignoring the true meaning of "etymology"; but when the man in the street assumes that the last syllable of "padlock" is the substantive "lock," he gets no credit at all for his accurate guess—for it is no more than a guess, while the meaning of "pad-" is unknown. Etymology is, or ought to be, an art or a science. The animal man deals with his words artlessly, and therefore is never an etymologist. The folk-lore which sometimes follows upon "folk-etymology" is, perhaps, a kind

of etymology. This amusing collection of caprices includes many old friends with a few comparative novelties. For instance, the leggings of rough-riders in the Western United States, called "sherry-vallies," are traced by Max Grünbaum to the Persian *sharwāl*, Arabian *shervāl*; and American gardeners have a tall variety of "lobelia" which they call "high-belia." This seems to be a deliberate attempt to be funny. Dr. Smythe Palmer gives as instances of folk-etymology several altered spellings, which seem to be due to knowledge of Latin as well as English, and therefore "learned"; e.g., "abnormal," "ferrule," "imposthume," and "scissors." More than once a group of "learned" errors is given, of which at least two should have been omitted. In 'Paradise Lost,' v. 214, Milton has "pamper'd boughs," meaning "over-fed boughs," just as Braithwaite had written "the flower.....which you do pamper"; but Dr. Smythe Palmer says that Milton meant luxuriating or abounding in leaves, misled by knowledge of French *pamprer*. Milton, *ib.* v. 341, we are told, "speaks of fruit 'smooth rined,' he seems to have treated *rind* as a past participle *rin'd*." But "*rin'd*" or "*rin'd*" is an obvious misprint, which makes "smooth rined" qualify "coat," not "fruit." The correct reading is:—

fruit of all kinds, in coat  
Rough, or smooth rind, or bearded husk, or shell.

"Where angels garn the golden grain" is quoted from a hymn in the *Guardian* (1880), the back-formation "garn" having, luckily, escaped Mr. Bradley and the 'New English Dictionary.' It is charitable to suppose that the hymnologist wrote "barn" (for which verb there is respectable authority, and it would recall "gather the wheat into my barn," *Mat.* xiii. 30). In research of this kind the discovery of a few mares' nests is inevitable; for instance, "parchment lace" has nothing to do with French *passemante*; "crusty" is quite distinct from "curst," "cursed"; the modern "nestle," perhaps affected by the substantive "nestling," has no connexion with "nuzzle," which, however, may be a back-formation from the adverb "noseling." We have already pointed out that "restive," *Fr. restif*, keeps the sense "withstand," "oppose," of *Lat. restare*, not the sense "to stand still." A restive horse opposes efforts to make him go in a certain direction or to make him stand still. "Refusing to budge" is an accident of restiveness, on which the sound "rest" has caused stress to be laid. Mr. Spurgeon certainly suggested error by saying "sections or sects," as though "sect" were a part cut off. But Dr. Smythe Palmer produces a complication of blunders when he writes:—

"The connexion however with *secutus* (from *secare* to cut) is quite imaginary, as *Latin secta*, a party or school, stands for *secuta*."

"Secta" could phonologically be derived from *sequor*, but could not stand for *secuta*; it means literally "trodden path," "cut path," and stands for "secta (from 'secare') via." Prof. Skeat is responsible for all the misapprehension except the allusion to "secuta." We are sceptical as to "set," *sb.*, being connected with *Latin secta*, as Prof. Skeat and Dr. Smythe Palmer suggest, since we regard a "set" to be primarily an aggregate of things to be set, all or some, in any action of setting. Popular etymologies are not the

"outcome of a craving for uniformity in the popular mind, a desire to bring under law and classification what seems to be anomalous."

These laudable motives lead learned philologists, not the ignorant, into error. Saving the occasional effect of clumsy punning, the linguistic processes of the populace are unemotional and unconscious or semi-conscious, and the most rational cause to which any folk-etymology can be safely attributed is an occasional tendency to make a word easier to remember by assigning or assimilating part of

it to a more familiar word of like signification, or haply of unlike. Thus to "curtal"—"to lock the tail," became to "curtail" (and even "curt-tail"); "aundyre" became "and-iron"; "parboil"—thoroughly boil, was taken for "part-boil"; "ros-marin" became "Rosemary." It is open to question whether we have two distinct words "use" (*sb.*), as the legal Anglo-French term "oeps"—profit, advantage, earlier "oes"—apart from phonological difficulties—was not wanted in the vulgar tongue, since "use" (from *usus*) could mean "advantage," as well as "utility," "employment," like *Latin usus*. We have not space to dwell at large on the many merits of Dr. Smythe Palmer's essay, which we have criticized for the purpose of enhancing its usefulness. It illustrates admirably the fascination exercised by the study of our dialects and their importance in relation to English philology.

*The Works of Sir Thomas Browne.* Edited by Charles Sayle. Vol. II. (Grant Richards.)—We lately reviewed the first volume of this edition of Sir Thomas Browne, with commendation of its excellent format and editing. This second volume has for frontispiece a photographic reproduction of Sir Thomas Browne's skull, and is entirely occupied by the continuation of the *Pseudodoxia Epidemica*. It is not Browne at his best. It shows him wholly as the learned and somewhat pedantically curious seventeenth-century physician, discussing vulgar errors which—no longer common—never had more than the most academic appeal. Whether Jews have a disagreeable odour, whether or no the story of pigmies who war upon cranes be a fable, whether Adam had a navel, and whether the serpent which tempted Eve had a human face: these questions do not greatly absorb us nowadays, or seem to us worthy of learned argument by a man of science. Yet they are a quite casual handful of the problems treated in the present volume. And Browne considers them with all imaginable seriousness, with the minutest casuistry, and a very curious parade of seventeenth-century knowledge. It is in the oddity and curiosity of this antiquated learning that the attraction (such as it is) of the book resides. Nor can Browne discuss even these matters without flashes of pleasant and personal ingenuity. It is at least a side, an aspect, of a really unique individuality. The solemn childlikeness of these speculations, the acute good sense applied to subjects seemingly themselves subversive of good sense, the wide reading squandered on the refutation of such absurd or trifling notions, illustrate the weak aspect of a great century and a great writer of the century.

The style, like the matter, good though it be, is not Browne's best. Latin pedantries are here most in evidence—though even here one remarks with surprise how far he is from the constant and thronging Latinisms which are popularly alleged against him. But pedantry does in some measure show its head, as might be expected from a physician treating of what he considers learned or scientific matters. Truly, the charges of childishness and laborious triviality made by the satirists of that day against the scientific and learned men of that day are aboundingly countenanced by this work of a man of learning who was also (what so few were) a man of genius. The genius is, for the time, almost stifled under the accumulation of superfluous knowledge.

Let us add that in a generally good edition we have noted one slight point calling for revision. On p. 131 the length of the Ark is given as thirty cubits, the same as its height. It should be three hundred cubits, as is also evident from Browne's statement that it agrees with the measure of the human body, wherein the length from head to foot is ten

times that of the profundity from chest to back, and six times that of the breadth. Now ten times thirty is three hundred, not thirty. It is a small matter, but should be corrected.

To the reprint of *John Strong the Boaster, and other Pithy Papers*, by Old Humphrey, the Religious Tract Society has prefixed a brief sketch by Mr. A. R. Buckland of that indefatigable contributor to its publications in its early years. It is fifty years since Old Humphrey (Mr. George Mogridge) passed away.

#### LIST OF NEW BOOKS.

##### ENGLISH.

##### Theology.

Hunsworth (G.), *Light in the Gloom, and other Sermons*, cr. 8vo, 2/6 net.

Pierson (A. T.), *The Making of a Sermon*, cr. 8vo, 6/

##### Law.

Farrant (H. G.), *Motor-Car Law*, 12mo, 2/8 net.

##### Fine Art and Archaeology.

Bryan's Dictionary of Painters and Engravers, New Edition, revised by G. O. Williamson: Vol. 4, N—R, 4to, 2/1 net.

Myling (R. S.), *The Cathedral Church of Bayeux*, 2/6 net.

Rembrandt, by Elizabeth A. Sharp, 16mo, 2/6 net.

Romney, with a Complete Catalogue Raisonné, by Humphry Ward and W. Roberts, 2 vols., Japanese Paper Edition, 4to, half-bound, 252/ net.

##### Poetry and the Drama.

Lulham (P. H.), *Devices and Desires: Poems*, 3/6 net.

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George (H. B.), *The Relations of Geography and History*, Second Edition, cr. 8vo, 4/6

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##### Philology.

Euripides, *Hercules Furens*, edited by E. H. Blakeney, 2/8

Intermediate French Reader, Part 2, edited by M. A. Gerthwohl, cr. 8vo, 2/6

Palmer (A. Smythe), *The Folk and their Word-love*, 12mo, 2/6

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## Philology.

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Thesaurus Linguae Latinae, editus auctoritate Academicarum  
 Quinque, Index Librorum, 7m. 20.

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## A METRICAL TALE BY LAMB.

In a letter dated January 14th, 1802,  
 addressed by Charles Lamb to John Rickman  
 ('Letters of Charles Lamb,' ed. Ainger, 1904,  
 vol. 1. pp. 217, 218), we find some particulars  
 of Lamb's second connexion with the *Morning*  
*Post*. Lamb writes:—

"My Editor uniformly rejects all that I do con-  
 siderable in length. I shall only do paragraphs,  
 with now and then a slight poem such as 'Dick  
 Styrpe,' if you read it, which was but a long  
 Epigram."

Your readers may like to see this hitherto  
 uncollected poem of Lamb's, which appeared in  
 the *Morning Post* of January 6th, 1802:—

## DICK STYRPE.

OR, THE FORCE OF HABIT.

A TALE, BY TIMOTHY BRAMBLE.

HABITS are stubborn things

And by the time a man is turn'd of forty,

His ruling passion's grown so haughty,

There is no clipping of its wings.

The amorous roots have taken earth, and fix:

And never shall P—rr trifle with his pride,

Till H—rr quits his mitre with his pride,

Till W—rr learns to flatter regicide,

Till hypocrite-enthusiasts cease to rant,

And Mister W—rr leaves off to cant.

The truth will best be shewn,

By a familiar instance of our own.

## DICK STYRPE

Was a dear friend and lover of the pipe:

He us'd to say, one pipe of Kirkman's best

Gave life a zest.

To him 'twas meat, and drink, and physic,

To see the friendly vapour

Curl round his midnight taper,

And the black fume

Clothe all the room,

In clouds as dark as science metaphysic.

So still he smok'd, and drank, and crack'd his joke;

And had he single tarried,

He might have smok'd, and still grown old in smoke:

But RICHARD married.

His wife was one, who carried

The cleanly virtues almost to a vice,

She was so nice:

And thrice a week, above, below,

The house was scour'd from top to toe,

And all the floors were rubb'd so bright,

You dar'd not walk upright

For fear of sliding:

But that she took a pride in,

Of all things else REBECCA STYRPE

Could least endure a pipe

She rail'd upon the filthy herb tobacco,

Protested that the noisome vapour

Had spoil'd the best chintz curtains and the paper,

And cost her many a pound in stucco:

And then, she quoted our King James, who saith,

"Tobacco is the Devil's breath."

When wives will govern, husbands must obey:

For many a day

DICK mourn'd and miss'd his favourite tobacco,

And curs'd REBECCA.

At length the day approach'd, his wife must die:

Imagine now the doleful cry

Of female friends, old aunts, and cousins,

Who to the funeral came by dozens.

The undertaker's men and mutes

Stood at the gate in sable suits,

With doleful looks,

Just like so many melancholy rooks.

Now cakes and wine are handed round,

Folks sigh, and drink, and drink, and sigh,

For grief makes people dry:

But DICK is missing, nowhere to be found.

Above, below, about

They search'd the house throughout,

Each hole and secret entry,

Quite from the garret to the pantry,

In ev'ry corner cupboard, nook, and shelf,

And all concluded he had hang'd himself.

At last they found him—reader, guess you where—

'Twill make you stare—

Perch'd on REBECCA'S coffin, at his rest,

SMOKING A PIPE OF KIRKMAN'S BEST.

R. A. POTTS.

## THE INTEGRITY OF LORD BURGHLEY.

Sevenoaks.

It was with some surprise that I read in your  
 issue of the 9th inst. the statement of your  
 reviewer that Lord Burghley's career was open  
 to the charge of "trafficking in bribes." Whether  
 the large fortune amassed by him was in part  
 due to presents from grateful clients is a  
 question which I cannot pretend to determine;  
 but I happen to possess a somewhat intimate  
 acquaintance with the State Papers of Elizabeth  
 which deal with the granting of monopoly  
 patents for new industries. The evidence of  
 these documents has been to support the view  
 which, I believe, has been held by all bio-  
 graphers of Cecil—viz., that his administration  
 was singularly free from corruption. Thus in  
 1567 the French glassmakers offered to Cecil,  
 in return for his support, a sum equal to that to  
 be paid to the Crown for the loss of Customs—  
 viz., 3d. per bundle, or 2s. per case, of broad  
 glass. This offer was refused, which greatly  
 perplexed the foreigners. Upon the expiry of  
 the patent an Englishman, George Longe,  
 applied for a fresh grant, and offered not only  
 to repair Cecil's "building" with the best  
 glass, but to bestow 100 angels as directed; but  
 Longe failed in his suit, which was clearly  
 opposed to public policy.

Both Cecil and the Queen were financially  
 interested in the alum patent of De Vos and  
 the grants to the Mines Royal and the  
 Mineral Battery Works; but there is nothing  
 to show that the shares allotted to the former  
 were not paid for in the ordinary way. Towards  
 the end of the reign Cecil appears to have  
 retired, to some extent, from the business of  
 the monopolies. During the period protection  
 was refused to the two great native inventions  
 of the reign—viz., the stocking-frame of Lee and  
 the water-closet of Harington; while several  
 unconstitutional and thoroughly objectionable  
 grants—viz., for vinegar, starch, and play-  
 ing cards—were allowed by the law officers,  
 probably at the dictation of the Queen. In  
 the case of the vinegar patent, we find Lord  
 Burghley arbitrarily cutting down the powers  
 proposed to be vested in the grantee, after the  
 terms had been practically settled, until the  
 applicant was on the point of surrendering the  
 grant as valueless. Had I, therefore, met with  
 well-authenticated instances of gifts of money  
 to Cecil in return for his patronage, I should  
 have hesitated to stigmatize these gifts as  
 "bribes," a term which implies an abuse of  
 powers vested in an officer. But of this abuse I  
 have no evidence. The monopoly grants for  
 new industries of Elizabeth were undoubtedly  
 an innovation. In his old age Lord Burghley  
 is said to have regretted his insufficient acquaint-  
 ance with the principles of the common law,  
 but the fact remains that the law laid down  
 in *Darcy v. Allen*, which laid the foundation

of patent law not only in England, but throughout  
 the civilized world, is but a restatement of the  
 conditions customarily inserted in the grants  
 which were drafted and settled by the hand  
 of William Cecil. E. WYNHAM HULME.

As Mr. Hulme has such a high opinion  
 of Lord Burghley's integrity, it may be well to  
 supply him with the actual references to the  
 three cases cited in our review of July 9th,  
 merely adding that there are others.

'Dom. State Papers Eliz.,' vol. ccxxxviii. 80.—  
 Writing to "the right worshipfull and his very  
 good lord the lord treasurer," on March 20th,  
 1591, Thomas Middleton solicits further pre-  
 ferment, and says, "I am ready to bestowe upon  
 any whom yo<sup>r</sup> lordship shall please a thousand  
 angels."

Vol. ccxlv. 9.—On May 16th, 1593, William  
 Hulbert, who had been given by Cecil a post  
 in the Bristol Customs ten years before, found  
 his health failing, and desiring to be succeeded  
 by his "nere kynsman," John Dowle, wrote to  
 Lord Burghley asking him to make this appoint-  
 ment, adding, "for yo<sup>r</sup> good Lordship's favor  
 herein I am willing to yealde (where your honor  
 shall please to dispose) C. Angells." With  
 this letter was enclosed a note from the Mayor  
 and two aldermen of Bristol, asking that Dowle  
 might have the appointment.

Vol. ccxlvii. 40.—Henry Goldingham, on  
 February 5th, 1594, learning that the Comptroller  
 of Ipswich "lieth very sicke and not like  
 to recover," wrote direct to Lord Burghley  
 beseeching that he might be thought "wourthy  
 of the place," adding, "I shall for this, if it may  
 like your Lordship, ever be your bedman and  
 have one C<sup>l</sup> for your Lordship to dispose of as  
 seems best to your honor." This was a very  
 handsome offer, as Goldingham proceeded to  
 state that the post was worth but 20l. a year.

Mr. Hulme shrinks from the term "bribe"  
 being applied to such offers; but, if he will look  
 at Mrs. Everett Green's 'Calendar' to these  
 papers, he will find the word used in the index  
 as applicable to such transactions. Euphemisms  
 have a pleasanter sound, but "bribe" seems  
 the correct word, for one of the best dic-  
 tionary definitions has it that a bribe is "a  
 reward given to pervert judgment."

SIR HENRY WOTTON'S 'STATE OF  
CHRISTENDOM.'

MR. HUGHES ignores Prof. Ward, but I fear I  
 cannot answer more succinctly than by requoting  
 his assertion that only "Scioppius.....ever  
 pretended to regard Wotton as a would-be  
 assassin." Minorities have an unpleasant  
 knack of being in the right; but when, as in  
 this instance, a minority of two stands against  
 the whole of that small world which concerns  
 itself with such matters, it is just possible that  
 the minority may be wrong.

As to the jewel incident, it may be incredibly  
 foolish to spoil the Egyptians, and then to  
 refuse to soil one's hands by benefiting by the  
 spoil; but is not something of this same spirit  
 still customary amongst our finer gentlemen of  
 to-day?

I join issues with Mr. Hughes in believing  
 that Walton probably distorted the hero of his  
 worship. A cloth-wand, even when raised in  
 such generous admiration, is not perhaps the  
 best means wherewith to measure a man. In  
 the matter of the alleged Roman Catholicism,  
 it will probably be granted that when an Angli-  
 can is friends with a Romanist, it is either  
 because he has leanings towards his friend's  
 views, or that he is indifferent to them. I  
 deny Sir Henry's friendship with all but one of  
 the men previously cited by Mr. Hughes; but  
 if he had been a friend of the Holy Father him-  
 self, his attitude would have been neither that  
 of a critic, nor of a disciple. He simply would  
 not have cared. I speak under correction, for  
 there have been many centuries of Wottons, and



I may deduce from insufficient knowledge; but it seems to me that one of their most striking traits was that they invariably placed religion itself above, and all forms of religion below, their service to the State. Queen Elizabeth, whose vaunted Protestantism was mainly a matter of geography, knew the Wottons too well to have any "ground of suspicion" on such a point. They had been conspicuous at her grandfather's Court. A Wotton had been her father's private physician; another had carried through her father's wishes on embassies where both Wolsey and Cromwell had failed. Two of them had been guardians to her brother Edward, and at least one had worked under her sister Mary. Elizabeth's own godmother was a Wotton; and during the Kent progress she had stayed with the Wottons at Becton. Knowing thus well the stock from which he sprang, knowing, too, how unfalteringly his people had worked for the sovereign, irrespective alike of the fluctuations of Roman Catholicism and of Protestantism, and in much the same spirit as the immortal Cavalier who subsequently declared he would die for the crown, even if it were stuck on a hedgerow—is it likely that Elizabeth would have suspected Sir Henry of siding with her political enemies? After her time, it is true that the second Lord Wotton embraced Roman Catholicism, as so many other men have done when embracing their wives. But deeply religious as he was, and as (or so I believe) most of the Wottons have been, the actual form of his faith made so little impression upon him that it did not even extend to his children. Philippa, the eldest girl, who was afterwards created Countess of Chesterfield in her own right, was chosen to mould the first ten years of that hope of all the Protestants, William of Orange.

In conclusion, I beg to apologize for so lengthy an answer on a matter which can interest but very few. The Wottons were declared by Walton to be a family "beloved of God," but it does not therefore follow that they are beloved of *Athenæum* readers, and, so far as I am concerned, they shall be troubled by them no more.

MABEL E. WOTTON.

#### 'A WEAVER OF WEBS.'

In writing, in last week's *Athenæum*, to complain of the review of his novel called 'A Weaver of Webs,' Mr. J. Oxenham is good enough to leave me to your judgment. I am content. Here is the passage of which Mr. Oxenham particularly complains:—

"There are one or two plain baronets among the lesser folk of the narrative, but they conduct themselves with due humility, and always say 'my lord' and 'your grace,' even in dinner-table talk with life-long friends of the respective ranks indicated."

Mr. Oxenham protests that there is not a baronet in the book, and, as it chances, I believe he is right. The poor baronets are unaccountably overlooked, and I should have written "plain Honourables," if a foolish slip of the pen had not made me write "plain baronets." The notice began with these lines:

"This is a story of very high life, in which the lower orders are represented by footmen and brigands, and every one else has a title, and apparently likes to hear it used regularly," &c.

Mr. Oxenham objects to this, and says that he cannot find a single solecism of address in the book. Let him turn to the tenth page of his book, and he will find the Honourable Basil Reigne in very intimate conversation with a duchess who boasts of having known him all his life, and nursed all his brothers on her knee. Yet, on this page, he calls her "your Grace," and on p. 12 he thinks of her with a more prodigal use of capitals, as "Her Grace." On p. 92 he is lunching with a very old family friend, Lord Caerleon, with whose daughters he played as a child, with whom he is on the

most intimate terms. Lord Caerleon calls him "my dear boy." He responds, in the course of conversation, with "my Lord." In the first hundred pages of this book I find the following fashionable gathering:—The Emperor Franz Josef, H.R.H. the Archduke Franz Johann (alternately referred to as the "Sailor-Prince" and the "Sailor-Duke"), the Duchess of Malplacet, Princess Marie Obdanovitch, Baron Juthenheim, the Duke of Cheshire, Lord Rollo Deolynn, Count Szarvas, Lord and Lady Ellesmere, the Ladies Elaine and Enid Caerleon, Lord Caerleon, the Hon. Basil Reigne, and various foreign dignitaries with high-sounding titles. Commoners are actually represented almost solely by footmen and brigands. Consideration of the value of your columns alone prevents my multiplying instances of the perfect fairness of the spirit of my comments.

YOUR REVIEWER.

#### THE ADVANCED HISTORICAL TEACHING FUND.

THE Second Annual Report of the Committee of Management points out that the movement was started by Dr. Ward, when President of the Royal Horticultural Society, and that the first practical step was taken at a public meeting, presided over by Mr. James Bryce, M.P., on December 14th, 1900, at which a fund was established for the promotion of advanced historical teaching and a committee formed. On the death of Bishop Creighton some of the donations intended for a memorial professorship, which failed for want of sufficient support, were handed over to the Committee. An appeal for further pecuniary help was made, and donations and subscriptions were received sufficient, when added to the Creighton donations, to provide for one Lectureship in palæography, diplomatics, and historical sources for three years. Mr. Passmore Edwards generously offered to the Committee to endow a second Lectureship on historical methods with 100*l.* a year for three years. Mr. I. S. Leadam and Mr. Hubert Hall were appointed lecturers, and commenced their work in the summer term of 1902, holding their classes in the London School of Economics. Of the thirty-one students who attended the lectures in 1902-3, eighteen were graduates of British or American universities, all were engaged in research, and several were preparing theses for the doctorate or other degrees of the London University. Mr. Hall's senior students occupied themselves outside the hours of class work in making ready for publication, under his direction, the important mediæval document known as the Bishop of Winchester's Pipe Roll, which was entirely transcribed and extended by them.

The report on the second year of work (1903-4) now before us shows that the classes have been as satisfactory in their results as was the case during the first year. Mr. Leadam continued his lectures on the early Tudor period, more especially from the point of view of industrial and commercial legislation. The topic was treated in close connexion with the original authorities; and at the Seminar (or class for private practical instruction) transcripts from manuscript sources were expounded. Three candidates for the doctorate were included in this class. One of these, Miss C. A. J. Skeel, has printed an admirable thesis on 'The Council in the Marches of Wales: a Study in Local Government during the Sixteenth and Seventeenth Centuries.' Mr. Hubert Hall has completed a graduated course of instruction, in which he has dealt with the handwriting, construction, and classification of historical documents (chiefly English) from the eighth to the eighteenth century. A new course, referring specially to official historical MSS., has been begun, from the earliest date, and will be continued to the middle of the eighteenth century.

Several of the students of this class have been professionally engaged in research work of an historical character, others have been occupied in preparing their doctoral theses for the higher degrees of the University of London, more than one has recently published works of originality and merit. The 'Winchester Pipe Roll,' referred to above as having been prepared by the students under Mr. Hall's direction, has been published, and has been favourably noticed in the *Revue Historique*, as well as in our columns and elsewhere.

The funds under the control of the Committee will only just provide for the continuation of the lectures to the close of the third year, which ends in April, 1905. The Committee consider that their efforts to conduct classes in palæography, diplomatics, and the study of historical sources have been so far successful, and they hope that in some way the excellent work now begun may be further developed, that the number of lecturers may be increased, and that a permanent school of training in historical research may be established on a sound basis.

The efforts of the Committee are at present confined to what they consider of immediate necessity. Perhaps the most striking advances in historical science made of recent years have been in the realm of social and economic history. To the prosecution of such inquiries the London School of Economics and Political Science mainly devotes itself, and makes historical study the groundwork of its teaching. By this principle its work is closely connected with the methods inculcated and the instruction supplied by the Advanced Historical Teaching Fund. To such assistance as may be derived from the courses given at the School of Economics the Committee of the Fund desire to add lectures on various subjects indispensable to the advanced study of history, such as chronology, epigraphy, and numismatics; the comparative study of law; constitutional and ecclesiastical history; and sociology in the widest meaning of the term. They have in view the gradual creation of an Advanced School of History of the most comprehensive kind. It is a "post-graduate" school that they desire to found—a school for students who have mastered the elements—such a school as does not at present exist at any university in Great Britain. Ultimately it should become to some extent self-supporting, but considerable endowments are indispensable at the outset.

The practical value of an historical training is recognized in Germany and the United States by wealthy individuals, by academic bodies, and by the State. On the other hand, the lack of encouragement to historical study in London is unworthy of a progressive nation and of the richest city in the world. It is time that this reproach were removed. The members of the Managing Committee are: Mr. James Bryce, M.P., Mr. W. A. S. Hewins, Dr. G. W. Prothero, the Master of Peterhouse, Cambridge, Mr. Sidney Webb, and Mr. H. R. Tedder (Hon. Secretary and Hon. Treasurer), Librarian of the Athenæum Club.

#### SALE.

MESSES. SOTHEY, WILKINSON & HODGE sold on the 15th and 16th inst. the library of printed books of the late Sir A. W. Woods, Garter, amongst which were the following: Camden Society's Publications, 93 vols., 11*l.* 17*s.* 6*d.*; Chetham Society, 113 vols., 12*l.*; Powys-Land Club Publications, 32 vols., 10*l.* 15*s.*; Cokayne's Peerage and Baronetage, 11 vols., 32*l.*; Cumberland and Westmorland Antiquarian Society's Publications, 19 vols., 1874-1903, 14*l.*; Historical Records of British Regiments, 71 vols., 38*l.*; Busfield's History of Bingley Parish, 1875, 23*s.*; Crisp's Parish Registers, 54 vols., 34*l.*; Harleian Society's Publications, 81 vols., 1869-1903, 43*l.*; Anselme, Histoire Généalogique de la Maison Royale de France, 9 vols., 1726-33, 10*l.*; Berry's Pedigrees of County Families, 6 vols., 28*l.* 2*s.* 6*d.*; Notes and Queries, complete set, Indexes to Series I-VIII., 116 vols., 24*l.*; Staffordshire Collections, 27 vols.,

1880-1903, 104. Sussex Archaeological Collections, 47 vols. 1848-1903, 9, 15s. Meyrick's Heraldic Visitations of Wales and Ancient Armour, 5 vols., 1842-6, 18s. 15s. Rowlandson's Loyal Volunteers, 1799, 19s. 5s. Visitations of England, Wales, and Ireland, by Howard and Crisp, 17 vols., 1893-1902, 13s. 10s. Le Sacre de Louis XV., 1722, finely bound, 13s. 5s. A Collection of Peerage Cases in 122 vols., 102s.

#### THE LATE MR. JOHN LORRAINE HEELIS.

WE regret to hear that Mr. John Lorraine Heelis died of paralysis at his house at Penzance on Monday morning last. He was educated at the City of London School, and was articled to Mr. Wheeler, of Cambridge. On October 29th, 1854, he entered the service of Messrs. Longman, and was with them until January, 1882, when he left Paternoster Row, and acted for some years as the agent in this country of Messrs. Juta, of Cape Town. He afterwards became closely connected with Messrs. Sampson Low, Marston & Co., with whom he remained until he retired from business a few years ago. Mr. Heelis was well read in German and French literature, and was for many years a constant contributor to the *Publishers' Circular*, and frequently wrote in *Notes and Queries*. His death is a serious loss to the Penzance Library, for which as honorary librarian he toiled hard for many years. In his report for last year he stated that "so long as well-to-do people think it right to take advantage of free libraries, instead of paying for the loan of books, the Penzance Library must mainly depend upon the donations of those who view such matters from a less selfish standpoint." Mrs. Lynn Linton has said of this library that "not a provincial town in England can show such treasures." Mr. Heelis will be long mourned by a large circle of friends. He was a delightful letter-writer, and his kind, amiable disposition endeared him to all who knew him.

#### Literary Gossip.

MR. HENRY JAMES is putting the finishing touches to a new novel called 'The Golden Bow.' Mr. James is going to revisit his native country in August, and will no doubt meet with a warm welcome.

MRS. HUMPHRY WARD has of late been busily engaged in finishing her new novel, in which she has allowed her American printers to get somewhat ahead of her.

AN effort is being made to obtain a pension on the Civil List for Mrs. William Arnold, the widow of the accomplished scholar and journalist who died a few weeks back.

A SMALL volume by Prof. Goldwin Smith, entitled 'My Memory of Gladstone,' will shortly be published by Mr. Fisher Unwin. Prof. Goldwin Smith was often brought into contact with Gladstone, both socially and in the way of business, and in this volume he gives personal recollections, as well as a review and estimate of the great statesman's career. His estimate, though generally in accordance with Mr. Morley's, differs from it in some respects, particularly with regard to the Irish question. There are also some comments on Mr. Gladstone's literary work, which is not much noticed by Mr. Morley.

A REASONABLY strong committee, under the presidency of Lord Crawford, has been formed to commemorate the work of the late Robert Proctor by the publication of his 'Bibliographical Essays and Papers,' and by the preparation for press of the three remaining

sections of his 'Index of Early Printed Books in the British Museum' from 1501 to 1520, which is really a detailed history of printing. It is estimated that a sum of about 600*l.* will be required, subscriptions to which may be spread over four years, and paid to the Proctor Memorial Fund at Messrs. Barclay's, 1, Pall Mall East.

MR. GEORGE COWELL's biography of the late Prof. E. B. Cowell, *vir nulla non donandus lauru*, will probably be one of the important books of the autumn season.

MESSRS. DUCKWORTH & Co. propose bringing out next spring an edition in two volumes of 'Collected Essays and Articles' by the late Mr. Arthur Strong, Librarian to the House of Lords. As there is no complete record of Mr. Strong's writings, Messrs. Duckworth will be grateful to editors and publishers who can give information respecting the same and to the holders of letters from him who will lend them.

THE Oxford University Press has in preparation two volumes of documents on the history of the Constituent Assembly (1789-91), drawn mainly from the Paris newspapers of the period. Besides these extracts will be printed a selection from the more important decrees of the National Assembly, together with such official documents as manifestoes and minutes of the proceedings of municipal assemblies, which may serve to illustrate the critical events of the first three years of the Revolution. These two volumes are being edited by Mr. L. G. Wickham Legg, and it is hoped to publish them in the autumn of this year.

THE initials "I. F. M.," associated with V. Tchertkoff in the translation of 'Count Tolstoy on the War,' belong, it is understood, to Mrs. Isabella Fyvie Mayo, whose 'Occupations of a Retired Life,' by Edward Garrett, was favourably reviewed in the *Athenæum* as long ago as 1868, and who has since done much work as a journalist and novelist.

PROF. MAHAFFY (accompanied by his son and Mr. E. Atkin) leaves for America in the Arabic (White Star) on August 13th. He will spend the last week of August delivering addresses at Chicago University, and will read the opening paper in the Section of Greek and Roman History at the St. Louis Congress on September 20th. He expects to be home again in the first days of October.

DR. GASQUET has also undertaken to make a lecturing tour in the United States. He will discourse on Monasticism in various cities.

A NEW series of short stories by Perceval Gibbon is begun in the August *Blackwood*, under the title of 'The Vrouw Grobelaar's Leading Cases.' The number also contains an article by Sir John Keane, Bart., on 'The Japanese in Formosa,' retelling his experiences of a tour through that little-known island, and describing Japan's efforts at colonization during the last seven years. Among other contributions are 'A Memory and a Study of the Indian Mutiny,' by Major-General W. Tweedie, C.S.I., a survivor of the revolt at Benares; and 'The Sea Trout,' by Hamish Stuart.

*Macmillan's Magazine* for August contains an account, by Mr. W. J. Fletcher, of 'The Last Voyage of the Elizabeth,' an old sixty-four-gun ship which met with sundry perilous adventures during a voyage to the East Indies more than a century ago; 'A Russian Prisoner in Japan' deals with the experiences of Capt. Golownin, who was captured by the Japanese in 1810, and held in durance for two years; Mr. Lionel Clarke writes on 'Ruskin as an Art Critic,' advancing the rather obvious view that it was as a moralist, and not as an authority on art, that he was really great; Mr. C. Tower has an article on 'The Magyar and his Land,' describing phases of national life which place the Hungarian whole centuries away from the modern world; Dr. W. H. S. Aubrey deals with 'Bureaucratic Local Government' and the enormous increase of rates in recent years; and another paper treats of 'The Rise and Fall of the War Correspondent,' and emphasizes the hindrances met with in these days in the practice of this special branch of journalism.

THE August number of *Temple Bar* contains a paper on 'The Marble Quarries of Carrara,' and another describing 'Vigo,' by Miss Isabel Shervinton. Mr. Charles Oliver depicts 'A Communal School Prize Distribution'; Mr. Henry H. Brown recalls 'A Memory of Magus Muir'; Miss Charlotte A. Mew discusses 'The Poems of Emily Brontë'; and Mr. Kirkby Hill has an article on 'Shelley at Bracknell.' The complete stories include 'The Lady called Jill,' by Leslie Keith; 'The Conversion of Bullock Tommy,' by Mrs. Düring; and 'Miss Silver's Attic,' by Miss Beatrice Grimshaw.

DR. P. VINOGRADOFF's volume on the 'Growth of the Manor,' which will be published early in the autumn by Messrs. Swan Sonnenschein, is designed to form a sequel to his 'Villainage in England,' although it differs from it in some points. It is intended not only for specialists engaged in research on land-tenure, but also for students of history who want to form an opinion on the evolution of the manorial system. The professor attempts to bring into line and to summarize the various investigations which have been carried on in later years with energy and success by Prof. Maitland, Mr. Seebohm, Mr. Round, Mr. Andrews of Bryn Mawr, Pa., and others. The general description given in the text is strengthened by notes supplying the main references from documents, and stating the reasons why particular solutions of the many difficulties have been adopted. The brilliant researches of late years have been conducted on widely divergent lines, and contradictions and theories have to be somehow reconciled and harmonized, if historians are to get a general conception of the social history of the country. The range embraced is wide enough. Beginning with a sketch of Celtic institutions, the book proceeds to discuss the methods and results of Roman influence, and pays special attention to the Old English period, in which the roots of English life are deeply imbedded in language and literature, in political, legal, and economic arrangements. A survey of the effects of the Norman Conquest and of early Common Law on tenure and status brings



the work to a close, and connects it directly with the analysis of feudal institutions presented by 'Villainage in England.' The aim of the author is primarily scientific; the growth of human society is treated as a process of natural evolution, which produces and explains the various occurrences on the surface of historical life.

THE "Foreign Household Budget," in the *Cornhill Magazine* for August, is that of 'The United States,' by Mrs. Ruth K. Gardiner. Mr. Andrew Lang, in his "Historical Mysteries," deals with 'The Gowrie Conspiracy.' A notable feature—and, indeed, a new departure—is an article in the original French by Lieut.-Col. Picquart, of Dreyfus fame, entitled 'L'Empereur d'Allemagne et la Question de Waterloo'; it is inspired by the Kaiser's recent speech on the subject, and sets forth the view of Napoleon's tactics held by the French staff. Mrs. Humphry Ward contributes the letter addressed by her to the American Ambassador on the occasion of the centenary of Nathaniel Hawthorne. Lady Thompson records her experiences in administering 'Macedonian Relief.' In lighter vein are Mr. A. D. Godley's verses, 'Art and Letters' and 'A Storm in a Bygone Teacup,' setting forth an absurd squabble between two titled country squires of the year 1811. Canon Ellacombe writes on 'Japanese Flowers in English Gardens.'

THE Advocates' Library, Edinburgh, will be closed during August.

A SOCIETY has been formed to transcribe and print the registers of baptisms, marriages, and deaths of Roman Catholics and other records of the old religion, chiefly personal and genealogical, since the Reformation, in England and Wales. Registers published by the Society will be printed in full, and every volume will contain an index of names of persons and places. It is hoped that the English Benedictines may be represented by such works as the 'Account Books of Dom Augustine Howard, O.S.B.,' who was procurator and agent not only for the Benedictine houses abroad, but also for others; the 'Liber Graduum' of St. Gregory's Monastery at Douay, "being a list of religious clothings and professions from 1605 to 1800"; the 'Roll of the Sodality of Our Lady' from 1605 to 1790 at the same monastery; and other MSS. From the archives of Stonyhurst there are offers of a fragmentary 'Autobiography of Fr. Persons,' also his fragmentary history of his co-religionists in the reign of Queen Elizabeth, and his list of prisoners for the faith in the same reign. Lord Herries is the president of the Society, and if it adheres to the strictly historical and shuns what tends to edification, it ought to do good work.

THE following amongst other registers are promised—Hampshire: Winchester, 1721; Surrey: Cheam, 1755; Sussex: Cowdray, Easebourne and Midhurst, 1745; Warwickshire: Foxcote, 1767, and part of Coughton; Wootton Wawen (marriages, 1786; baptisms, 1765); Herefordshire: Courtfield; Monmouthshire: Llanarth, Monmouth, Perthyr; Northumberland: Longhorsley and Bellingham; Bucks: Weston Underwood; Surrey: St. George's, Southwark, 1782; Bermondsey, 1776.

MESSRS. WILLIAMS & NORGATE will shortly publish an index to the names in the 'Mahabharata,' compiled by Dr. S. Sørensen, of Copenhagen, who died recently.

BOWDOIN COLLEGE has just conferred the degree of Doctor of Literature upon Mrs. Kate Douglas Wiggin, an American author who enjoys a pleasant popularity in England. Bowdoin, which owes a certain measure of fame beyond the limits of New England to counting Hawthorne and Longfellow among its graduates, has never before conferred a degree upon a woman, except in the case of Sarah Orne Jewett, another novelist.

THE Swedish Government has issued an order whereby Sweden joins the Berne Convention on the 1st of August.

THE friends of the late Sir Leslie Stephen have offered to the University of Cambridge to establish a Leslie Stephen University Lectureship in Literature (including criticism, history, biography, and ethics), on the model of the Rede Lectureship. A sum of 358*l.* 12*s.* has already been paid or promised. Of this amount 109*l.* has been set apart, in accordance with the wishes of the subscribers, for the expenses of reproducing in photogravure the portrait of Sir Leslie Stephen by the late Mr. G. F. Watts, and of presenting copies to institutions with which Sir Leslie Stephen was closely connected. The residue—about 250*l.*—is available for the endowment of the lectureship, but it is estimated that at least 600*l.* will be required for that purpose. It is requested that further subscriptions should be forwarded to Mr. Sidney Lee, 108, Lexham Gardens, Kensington.

A COMPLETE and popular edition, in ten volumes, of the works of the Danish poet and historian N. F. S. Grundtvig, the father of the high-school system in Denmark, will be published in the autumn at Copenhagen.

THE contents of the June-September number of the *International Quarterly*, of which Mr. Fisher Unwin is the English publisher, will include the following articles: 'Coleridge,' by Mr. Arthur Symonds; 'The Future of English Verse,' by Mr. Henry Newbolt; 'The West in the East,' by Dr. Max Nordau; 'The Roman Campagna,' by Sir Archibald Geikie; 'Herbert Spencer,' by Prof. Josiah Royce; and 'Marquis Ito, the Japanese Statesman,' by Mr. John W. Foster.

THE Parliamentary Papers likely to be of the most general interest to our readers this week are: Education, Scotland, Return showing the Population, Valuation, Assessment, &c., in each Parish (3*d.*); Intermediate Education, Ireland, Rules and Programme of Examinations for 1905 (3*d.*); Regulations of the Board of Education providing for Grants on Account of the Education of Defective and Epileptic Children (1*d.*); and Calendar of the Manuscripts of the Marquess of Ormonde, preserved at Kilkenny Castle, New Series, Vol. III. (2*s.*).

## SCIENCE

*Mechanics.* By John Cox. (Cambridge, University Press.)

AN endeavour is made in this book, which belongs to the "Cambridge Physical Series," to render the subject of mechanics more attractive and useful to students by starting with an historical development of the subject from its earliest beginnings, and showing how the first investigators gradually, and by successive stages, discovered the chief fundamental principles of the science. These main principles are explained by means of ordinary arithmetic and simple geometrical diagrams, thereby, as far as practicable, eluding mathematical difficulties at the outset, so as to avoid deterring students from continuing their investigations, and relegating the essential mathematical solutions to the later parts of the book, when the developed interest in the subject and enlarged experience will induce the students to grapple successfully with the more intricate problems. The book, indeed, is to a great extent based on the method adopted by Prof. Mach in his treatise entitled 'Die Mechanik in ihre Entwicklung,' to which the author gratefully acknowledges his great obligations as a source of enlightenment and inspiration, and as having led him to the preparation of this volume, which is most appropriately dedicated to the Viennese physicist.

The author, who is Professor of Physics in McGill University, Montreal, divides his subject into four books, each containing several chapters, for the most part quite short, treating successively of 'The Winning of the Principles,' 'Mathematical Statement of the Principles,' 'Application to Various Problems,' and 'The Elements of Rigid Dynamics.'

The first book gives the epochs at which the most celebrated investigators established the main principles of the science of mechanics, and a detailed explanation of these principles and their subsequent development. It begins with Archimedes, for though the lever, the wheel and axle, the pulley, the inclined plane, the wedge, and the screw were used to facilitate construction in remote antiquity, the principles upon which their advantages depended remained unknown till Archimedes expounded the principle of the lever and the centre of gravity, and established the basis of hydrostatics. No further progress was made in the theory of mechanics, so as to enable the full benefit to be taken of their advantages according to well-defined rules, for over eighteen hundred years, when Stevinus of Bruges, who lived from 1548 to 1620, propounded the principle of the inclined plane. This discovery completed the principles of the mechanical powers; for the wheel and axle is a continuous, and the pulley a travelling lever, and the balance a special case; whilst the wedge is a double, and the screw a continuous inclined plane. Stevinus also was led on to the perception of the parallelogram of forces in the special case of two forces acting at right angles, which was stated subsequently in a general form by Newton; and he, moreover, established the principle that

what is gained in power is lost in speed. The earlier investigators dealt merely with the simpler statical principles relating to the equilibrium of bodies; and it was reserved for Galileo, only sixteen years the junior of Stevinus, to investigate dynamical problems concerning the motion of bodies, starting naturally with the determination of the laws which govern the constantly observed occurrence of the fall of heavy bodies to the earth under the action of gravity. Next Huyghens investigated the problem of uniform circular motion and centrifugal force, and invented the pendulum clock, the escapement, and the method of determining the acceleration produced by the force of gravity by means of pendulum observations. Lastly, Newton, who was born in the year that Galileo died, only thirteen years later than Huyghens, discovered that the attraction of gravity explains the movements of the bodies composing the solar system, the laws of which had previously been formulated by Kepler. This historical summary of the primary steps in mechanical science constitutes the novel portion of the book, and is well fitted to arouse the interest of students, and to indicate the manner in which progress in science has been achieved; and it forms a very suitable introduction to the mathematical treatment of the principles of statics and dynamics contained in the remaining books.

The second book deals with kinematics, kinetics, the laws of motion and their verification, work and energy, the parallelogram law, the composition and resolution of forces, and friction. The third book gives solutions of problems concerning motion on an inclined plane, projectiles, simple harmonic motion, the simple pendulum, the law of gravitation, and impact and impulsive forces; whilst the fourth book treats of the compound pendulum, moments of inertia, and the determination of the value of gravity. A few examples are added at the end of most of the thirty-one chapters, which it is intended that students should work out, and the answers to which are given at the end of the book. Portraits are furnished of four of the men who are regarded as the chief founders of mechanical science, namely, of Archimedes, Galileo, Huyghens, and Newton; and 148 illustrations of apparatus referred to, and simple diagrams relating to the problems discussed, inserted in the text, serve to elucidate the experiments described, and to aid the mathematical investigations. It may reasonably be hoped that this endeavour to bridge over the gulf which has hitherto separated theory from practice in respect of the principles of mechanics, by showing their intimate connexion, and to present the subject in a more living and attractive form, by drawing attention to the gradual stages and methods by which the early investigators discovered the laws which govern the science, will meet with the success which it deserves.

#### BIOGRAPHY.

*Eleanor Ormerod, LL.D., Economic Entomologist: Autobiography and Correspondence.* Edited by Prof. Robert Wallace. (Murray.)—The story of Miss Ormerod's life is that of a cultivated lady possessing particularly gentle manners, enjoying ample pecuniary means, and

finding her life's work outside the interests in which she was nurtured. This was attained in the study of economic entomology, with a view to the benefit of agriculture and other pursuits which are much afflicted by the ravages of insects. The practical nature of this engrossing occupation is a key to the character of Miss Ormerod, who combined with a distinctive femininity of demeanour the quiet resolve of a man. She had, it appears, no special inducement to her adopted study in early familiarity with similar work; no passion for natural history seems to have invaded the highly respectable and active domestic circle in which she was reared, and which, according to these pages, was a distinctly provincial household, if not a little dull.

The autobiographical chapters are the best part of the book. They are charming, and create the impression that after all, successful and beneficial as the author's chosen work proved to be, modest in method, unselfish in object, and thorough in application, the farmer and horticulturist obtained a benefit at the expense of literature, for she possessed the gift of narrative, and understood the use of words. These chapters take the reader back to the early social life which is now as dead as his childhood. The leaden formality of the great family dinners and the awful responsibility of the removal of the great cloth to clear the table for dessert; the compulsory attendance at church on Sunday; the dreary service endured in the high-walled and what must almost have seemed "the condemned" pew; the first disturbance of Evangelical ideas by the unwelcome ministrations of a learned clergyman of very advanced tendencies; the rigid household rule; the frigid social views; and yet the purity and sentiment of the old English home—all these phases we gather or are told in pages that are true and never dull.

We would fain have been content with these chapters. The volume would have been smaller, but it would also have been more artistic, and have ranked high as an uncompleted autobiography. But its editor has thought otherwise, and has loaded the book with a correspondence which is generally more or less technical, and lacks personal revelation, for we are told that Miss Ormerod destroyed most of her letters, as she objected to their publication. The desire that his "adversary had written a book" was long since expressed by Job. That no ordinary friend will write your biography might be an equally expressed aspiration to-day. Your friends too frequently appreciate those qualities which you do not yourself particularly love, while your enemies promote their forgiveness by their candour and perspicacity. These letters almost exclusively appertain to the contents of Miss Ormerod's twenty-four annual reports, which might well be published in a less diffuse form and made more readily accessible; but now that she has passed away, this may be difficult of accomplishment, as she tells us in one of her letters:—

"My work is done at a great money loss, and my publishers do not take my books as a speculation, but act, in fact, as my agents."

Prof. Wallace has added some editorial notes of explanation to Miss Ormerod's text. Perhaps that relating to "the Oxford Movement" will, like many other explanations, not receive universal acceptance. It reads partly as follows:

"The object of the movement was to rouse the members of the whole Anglican community to promote corporate reforms in the Anglican Church as a national institution—changes which the Evangelical revival of the end of the eighteenth century had failed to introduce."

There are a few trifling misprints; the old entomologist Drury might turn in his grave if he could realize that on p. 307 he is referred to as "Dravy"; and Darwinism is, we think, preferable to "Darwinianism," and is at least more generally used.

The illustrations are particularly interesting, and had the correspondence been more strictly compressed, its differential value better appraised, and its features of interest sympathetically assimilated, a book might have been produced of no little vitality.

*Sir William Henry Flower, K.C.B., F.R.S., LL.D., D.C.L., late Director of the Natural History Museum and President of the Royal [sic] Zoological Society.* By Charles J. Cornish. (Macmillan & Co.)—Sir William Flower has not, it is to be feared, been happy in his biographers or in those who have in other ways endeavoured to do him honour. The obituary notice in the year-book of the Royal Society was perilously near burlesque; the bust in the Natural History Museum is a poor example of the sculptor's art; while the volume under review has not been written by one who possesses an intimate knowledge of his subject or even of the sciences that he studied. The publishers should, for their own credit's sake, have seen that the proofs were read by some one acquainted with the elements of the history of zoology, and with the technical names of animals.

By itself, of course, the error in the title is trivial; but experience somehow shows that when the Zoological Society of London is spoken of as the "Royal," some choice blunder is sure to follow. A few examples will suffice to show the author's carelessness. He ascribes Flower's investigations into the brains of apes, which were made in 1860-2, to the interest excited by the publication of Darwin's 'Descent of Man.' Does anybody really need to be told that that epoch-making work was not published till 1871? A competent editor would not have let Flower speak of the Tlamista of the Ganges when he meant Platanista, nor of the Genglodonta, which must surely have been written Zeuglodonta. Balfour certainly never spoke of "elasmoid fishes"; nor need names of naturalists, such as Gervais or Etheridge, have been misspelt.

In some details Mr. Cornish has been misinformed. For instance, Sir William's salary at the Natural History Museum is overstated; by saying that the Archbishop of Canterbury received the statue of Darwin on behalf of the Trustees, the author gives an idea of courage on the part of the Church which it did not exhibit on that historic occasion. He has drawn his picture out of proportion, for he allots two or three lines to the great general treatise on Mammals, and as many pages to a little book on the Horse. He includes an unneeded panegyric on the well-known 'Osteology of Mammals.' Flower's lifelong friendship with Septimus Sibley, who exercised great influence over him, is once casually alluded to, while the name of one of Flower's earliest patrons, John Tomes, Sibley's brother-in-law, is not mentioned at all. Mr. Cornish uses language of extravagant praise when he says that the results of Flower's method in the Natural History Museum are still unequalled. The present state of the Museums of the College of Surgeons, of Oxford, or of Cambridge is witness to the contrary. Mr. Cornish pays much lip-service to Flower's work in museums, but he does not seem to understand what he really did. Flower put the exhibition of specimens on a wholly new footing. The chief note of his character was a desire to please; when he came to arranging specimens his æsthetic capacities, which were far from inconsiderable, naturally helped him to make an agreeable and pleasing exhibition. But this skill in window-dressing—easy enough with the resources of a great museum behind one—was not lightly acquired with the restricted space and material of the Middlesex Hospital Museum. Yet it was there that Flower laid the foundation of his career, and of it we are, unfortunately, denied the details, for the complimentary resolutions of the



governors tell nothing worth knowing. A history of this epoch in the naturalist's career would be of value and interest.

Of Flower's early years at the College of Surgeons we have, fortunately, the record of Prof. Pettigrew, who became an assistant in it about a year after Flower's appointment. "Towards the end of 1862," Prof. Pettigrew says,

"I was appointed first assistant in the Hunterian Museum of the Royal College of Surgeons of England, founded by the illustrious John Hunter, where Owen and Quekett had been conservators, and where Paget and Huxley often worked. The museum afforded endless opportunities for dissecting, injecting, making, and mounting anatomical preparations of all kinds. It possessed vast stores of human and comparative anatomy, stowed away in tanks, jars, bottles, &c., and fresh material was sent in quantity from all parts, especially from the Zoological Gardens in Regent's Park, and the various London hospitals. I found the higher dissection at the Hunterian Museum at a very low ebb. The museum could boast many magnificent specimens, the work of the famous John Hunter and others who followed him in bygone days, but fine modern preparations were conspicuous by their absence. As a matter of fact, no new high-class dissections or injections were being made, the authorities largely contenting themselves with remounting old specimens and keeping the collections in a state of efficiency. The art of making original dissections and injections had apparently been lost. There was, moreover, something like stagnation in the upper workrooms of the museum which I occupied, and where dissecting, injecting, and remounting were carried on."

To Pettigrew, coming from the healthy activity of Edinburgh, this condition of things was intolerable, and he sought to remedy it at once:—

"There were at the Hunterian Museum three workrooms in all, situated at the top of the building. These rooms were, when I entered on my duties, in a most insanitary condition. They were crowded with large and small jars and bottles containing vegetable and animal specimens of every conceivable kind. As the lids and stoppers of many of them were imperfect, and the spirit in which the specimens were immersed had evaporated, the contents in many cases were semi-putrid and evil-smelling to a degree. As a consequence, the atmosphere was laden with foul spirit and decomposing vegetable and animal matter sufficient to engender a plague. I at once set about sweeping out the Augean stables, and had all the jars and bottles overhauled, useless specimens thrown away, and fresh spirit added to such as were to be kept. The jars and bottles were also carefully stoppered. The amount of soiled spirit liberated during my cleansing operations, and which under ordinary circumstances would have been thrown away, was sufficient almost to float a Spanish galleon. In order to prevent what would have been culpable waste, I had a small rectifying still erected, similar to that employed in the anatomical department of the University of Edinburgh. Prior to my arrival all old and foul spirit was destroyed. The spirit employed in putting up preparations of every kind, even new preparations, was diluted methylated spirit with a distinctly yellowish tinge. Pure white, limpid, redistilled spirit was unknown to Mr. W. H. Flower, the conservator, and to the Museum authorities."

With such an energetic spirit upstairs it was easier for Flower to commence one of the best pieces of work he ever did—we will let Mr. Cornish tell us how, in order to give an example of his style:—

"The development and difference of the outer and inner skeletons, the various joints, and their modifications in the whole mammalian race, the ligaments which hold up and tie the parts together, the muscles which work the joints, the organs of sense which suggest when this [sic] shall be done, the brain which receives the news, the nerves which transmit the message, all these were selected, graded, and exquisitely prepared to be set before the new generation of students. To give them one and all the means to acquire exact knowledge by seeing the train of evolution of every part, Flower applied the same process of selection to every important factor in the human frame. No order was omitted from these synoptic pictures.....Contemporaneous discoveries of new fossil mammals made an interesting addition."

The attraction which notabilities possessed or Flower was often the subject of friendly

amusement among his friends; but, though it was distinctly a characteristic, it should not have been made so prominent a note of this book. Almost as many pages are devoted to "a visit to Tennyson" as to Flower's last years at work; the only considerable example of his correspondence is that with a duke. Well-known names are dragged in on slight excuse, and personal details are supplied which are ordinarily supposed to be given only in the "society news" of the smaller journals. The man of humour should not, however, omit to read of the dinner at Balmoral.

It is understood that another biography of Sir William is in the press. It is to be hoped that it may compensate for some of the deficiencies of this.

#### RESEARCH NOTES.

M. BLONDLOT announces a discovery which marks another step towards a change in our ideas of matter. He tells us that if you hold a disc of metal—e.g., a two-franc piece—above a phosphorescent screen, the light of the screen will show an increase so long as the disc is directly over it and the two plane surfaces parallel to each other. On the other hand, no effect is noticeable if the disc be placed more than six centimetres below the screen, and from this and other experiments he comes to the conclusion that the cause of the phenomenon is a material emanation emitted by the disc and having gravity. The emanation—he calls it *l'émission pesante*—will pass through sheets of paper and thin wood, but is arrested by glass. It can be deviated by a magnet, by an electric field, or by a jet of air. The property of emitting it is possessed by copper, zinc, and lead among metals, by all liquids and wet card or blotting-paper, by all odorous substances such as camphor and musk, and by calcareous stone. On the other hand, the evidence is against its emission by gold, platinum, iridium, and palladium among metals, or by melted sulphur, chalk, gypsum, glass, or dry card among other substances. M. Blondlot's own theory is that these phenomena are connected with chemical action, inasmuch as all the metals capable of emanation lose the power when cleaned, but regain it on being heated to the temperature of boiling water, with the exception of lead, which acts better freshly cut than otherwise. They should, however, be studied in connexion with M. Gustave le Bon's pioneer experiments—for which he has received less credit than seems his due—which led him to think all substances in some degree radio-active.

M. Jean Becquerel has well maintained the reputation of his distinguished family for steady and patient research by the light which he has lately cast upon the origin and *modus operandi* of the Blondlot rays. He has shown that under their influence the phosphorescent screen emits N rays perpendicularly to its plane, and their converse, the N1 rays, at a tangent to it. He also asserts that all radio-active substances behave like sources of N rays, and draws several striking analogies between the Beta rays of such substances with the N rays on the one hand, and the Alpha with the N1 rays on the other. Further, he thinks himself now able to pronounce that the Blondlot rays are in fact caused by vibratory movements of the molecules of certain substances which not only produce the N rays when they are in compression, and the N1 when in dilatation, but also facilitate the emission of a material emanation which spreads itself very slowly. His proofs are by no means confined to the phosphorescent screen, but extend to the influence of the N rays upon the photographic action of the electric spark, and also to their very singular effect upon metals that have been exposed to anaesthetics, such as chloroform, ether, and vapour of alcohol. Coupling this with M. Villard's discovery that the emission of cathode

rays in a Crookes tube does not cease with the stoppage of the coil first setting it in activity, we have at last a consistent and plausible theory which would enable us to combine in one explanation most of the new phenomena hitherto noted, and definitely to place the N rays and their congeners beyond the violet in the scale of waves in the ether. There will still remain the different emanations, such as Sir William Ramsay's newly named *ex-radio* and M. Blondlot's *émission pesante*, to be dealt with, but perhaps the explanation of these will not long be delayed.

The importance of the calcium sulphide screen in all these investigations has, of course, led to its being itself closely investigated, and very different opinions are expressed as to the amount of dependence to be placed upon it. M. Blondlot and M. Jean Becquerel are agreed that it is guilty of throwing off radiations on its own account, which increase the sensibility of the retina, and thus falsify its indications. This can be obviated by looking at it through a glass trough filled with distilled water, which cuts off these secondary radiations, and other objects can be shielded from them by a screen of oxidized lead. But its extreme sensitiveness is somewhat against it, and when we consider that most known substances, including the earth and the human body, are sources of Blondlot rays, it is not surprising that many observers are inclined to reject it altogether. The advantage generally claimed for it—namely, that, unlike the gold-leaf electroscope, it is affected merely by etheric vibrations, and not by streams of material particles—seems now to be founded on error, and M. Charpentier has, it seems, been going rather too fast in trusting implicitly to it. M. le Roux gives reasons for thinking that the nervous oscillations that he lately thought he had discovered may be entirely subjective and due to fatigue or other alteration in the visual centres of the brain, while a writer in the *Revue Scientifique* has shown that the apparent radio-activity of a mummied frog's nerves is probably caused by the microbes of decomposition.

An ingenious variation on the usual methods of wireless telegraphy has been exhibited in Paris by the Roumanian *savant* M. Vasilescu Karpen. By using a "needle" something like the equally misnamed instrument of Lord Kelvin's electrometer, he enables the message to be read off by the dots and dashes thrown upon a screen by the attached mirror. If this be found practicable in common use, it should take away the reproach of extreme slowness cast at the present method of printing in use in the two principal systems now before the English public. Secrecy, the want of which is sometimes given as another drawback, can, of course, be secured by a prearranged system of signals. But the main obstacle to the more frequent use of wireless telegraphy is the impossibility at present of preventing your receiver from picking up any Hertzian waves, whether intended for it or not, which may happen to be in its neighbourhood, and this seems as far off removal as ever. In telephoning without wires it has been suggested that it may be overcome by the use of the fact that the telephone produces sounds of the same frequency as the breaks in the circuit of the actuating coil. But wireless telephony has not yet been found workable except over short distances.

A propos of what was said in this column as to the effect of radium upon adder-poison a short time ago (see *Athenæum*, No. 3997), it was recently stated by Dr. A. Briot that the sea perch beloved by frequenters of Marseilles restaurants, and known as "La Vive" (*Trachinus draco*), is possessed of a venom in every respect resembling the venom of serpents, though, of course, very much less powerful. It might, therefore, be of use in experiments on immunity by protective inoculation or otherwise.

F. L.

'THE NORTHERN TRIBES OF CENTRAL AUSTRALIA.'

On re-reading my review of Messrs. Spencer and Gillen's book (*Athenæum*, July 9th, p. 51), I find that I made a misleading remark. After saying that the authors regard the Urabunna organization, with female descent, as the more primitive, I add:—

"Among the Urabunna, as all the world over, persons of the same totem must not intermarry. If this be confessedly the earliest custom, how can the Arunta custom, by which persons of the same totem may and do intermarry, be most primitive?"

In fact, while regarding female descent as more primitive, the authors, as I understand them, do not look on the non-intermarriage of persons of the same totem as primitive. I have here, I think, inadvertently misrepresented their opinion.

I remarked that the meaning of the tribal name "Arunta" ("White Cockatoo," as given by Mr. Curr's informants) is not cited. I ought to have added that our authors report "Arunta" as "said to mean loud-mouthed" (p. 10). "Loud-mouthed" is a term very applicable to the noisy cockatoo. Compare, for the somewhat similar sense attributed by Mr. Gason to the tribal name Urapuna (Urabunna), Mr. Howitt's paper on 'The Dieri and other Kindred Tribes of Central Australia' (*Journal of the Anthropological Institute*, vol. xx. No. 1, p. 31, note 1).

In saying, "We believe that the meanings of the Arunta class-names, Kumara, Panunga, and so on, have been at last ascertained," my reference was to passages pointed out to me by Mr. N. W. Thomas, namely, *Verein für Erdkunde zu Halle* (1883, p. 52), and *Australian Association for the Advancement of Science* (ii. 640). In these two passages there are variations in the spelling of the names: Panunga appears as Bunanka and Bunanke; Purula as Burula and Burule; Bulthara as Baltari; Kumara as Kumari. The former authority renders Bunanka as *geier*; the latter gives Bunanki, "Lizard"; Burule, "Ant"; Bultari, "Eaglehawk"; Kumari, "Wallaby." Several examples of class-names derived from animals, in other tribes, may be found in Mr. Frazer's 'Totemism,' and, if my memory does not deceive me, are also referred to by Mr. Howitt in connexion with the Amaldolingatribe, in the centre, but I have not at hand the books of reference.

It must be remembered that while the southern "phratry" names Kilpara and Mukwara have for fifty years been rendered "Crow" and "Eaglehawk," these are not the names given to the two fowls in the daily language of the tribes concerned. In the same way, if the Arunta class-names have been correctly said to be animal names, others may have been evolved in daily parlance for the animals denoted, and the original sense of the class-names forgotten, among the Arunta studied by Messrs. Spencer and Gillen.

THE REVIEWER.

SOCIETIES.

BRITISH NUMISMATIC.—July 13.—Mr. P. Carlyon-Britton, President, in the chair.—Eleven new Members were elected, and twenty-seven applications for membership received.—Exhibitions: By Mr. L. A. Lawrence, a gold noble struck from the obverse die of the last coinage of Edward III. and the reverse die of Richard II.; by Mr. O. C. Goldthwait, a trial piece in bronze for the half-crown of 1816, struck on a disc the size of a crown, with the edge inscribed in incised letters ANNO REGNI QUINGAGESIMO SEPTIMO. DECUS ET TUTAMEN; by Mr. Horace Lambert, a copper farthing of William and Mary, 1692, showing the hair long as on the tin coins; also a shilling of Dorien and Magnis, 1798; by Mr. Talbot Ready, a silver proof of the bronze penny of Victoria, 1861, and a badge of the centenary Halifax, Nova Scotia, 1849; by Mr. W. H. Maish, a silver penny of type I. of Harold I., struck at Bristol, an Irish penny of a design copied from

the canopy type of William I., and a halfpenny of Edward I. reading LONDONIENSIS; by Mr. F. Toplis, a comparison of a Spanish dollar of Charles III. with one countermarked for currency in England; by Mr. G. Unwin, Stephen's Dublin silver token of 1813.—Miss Helen Farquhar contributed a note upon two badges of the reign of Charles I., which she submitted to the meeting. One, in gold, shows the king's bust in armour with long hair and plain falling collar; reverse, C and R interlinked between two ornaments and crowned. The other, in silver gilt, is that illustrated in Pinkerton's 'Medallic History,' XIV., No. 6, which of late years has been lost and its existence questioned. It bears the same obverse as the preceding example, but on the reverse the crown and ornaments are absent.—The President exhibited a Roman pot containing brass coins found in a brickfield at Peterborough, and read a report of the discovery.—The paper of the evening was by Mr. J. B. Caldecott, upon the Spanish dollar as adapted to currency in our West Indian colonies. The writer dealt historically with his subject and the cause and effect of the currency, showing several trays of the coins in illustration of his treatise.—Several presentations to the library and cabinet of the Society were made by Lieut.-Col. H. W. Morrison, Messrs. R. W. McLachlan, J. W. Scott, and J. Sanford Saltus, and Messrs. Spink & Son.

Scientific Gossip.

It is with deep regret that we have to announce the death of Dr. Isaac Roberts, F.R.S., F.R.A.S., F.G.S., which took place quite suddenly at Crowborough, Sussex, on Sunday last, the 17th inst. He had attended the funeral of Capt. Noble (whose death we mentioned last week) on the previous Wednesday. His splendid achievements in the art of astronomical photography, particularly as applied to star-regions, star-clusters, and nebulae, have made his name famous in scientific circles throughout the world, and specimens of these have from time to time been made accessible to the public by reproduction, with descriptions of special features, in the popular periodical *Knowledge*. He was born in Denbighshire in 1829, his first contributions to science being on geological subjects. He commenced his astronomical work at Maghull, near Liverpool, but on account of the unfavourable climatic conditions there he removed to Crowborough Hill (the elevation of which is more than 800 ft. above the sea), about seven miles from Tunbridge Wells, in 1890. Here he erected an observatory (which he called "Starfield") in all respects suited to his purpose, and (assisted latterly by Mr. W. S. Franks, F.R.A.S.) energetically carried on observations which have largely aided in recent astronomical researches into the constitution of the heavens. He was elected a Fellow of the Geological Society in 1870, of the Royal Astronomical Society in 1882 (he received the Gold Medal of the latter in 1895), and of the Royal Society in 1892, in which year, also, the degree of D.Sc. was conferred upon him by the University of Dublin. He was twice married, but leaves no family. His second wife, who survives him, had become well known in astronomical circles under her maiden name of Klumpke.

UNDER the title of 'Scientific Results of a Journey in Central Asia, 1899-1902,' by Dr. Sven Hedin, the first volume of the six the work will contain, describing the Tarim River, has been published in Stockholm. The next few volumes will describe Lobnor and Tibet.

THE Scottish Antarctic Expedition on the Scotia, under the leadership of Mr. W. S. Bruce, has returned to Scotland after being absent about a year and eight months. Mr. R. C. Mossman, of the expedition, has remained behind at the New Orkneys, with three Argentine men of science, to complete meteorological observations. The expedition discovered a land-line 600 miles north of the line on Sir John Murray's chart, and followed icebound coast over 150 miles in the Antarctic Ocean. The Scotia touched 2,600 fathoms, and has brought

home a large supply of deep-sea animals. From the Orkney Islands the Scotia cruised south, and reached 74° south latitude, 22° west longitude, where she was stopped by the ice barrier. The Scotia got squeezed up in the ice for a week. The party landed at Gough Island, and touched at the Cape on their homeward journey. Mr. Bruce has been presented with the gold medal of the Royal Scottish Geographical Society.

THE French Académie des Sciences has awarded the Prix Lecomte to Prof. R. Blondlot, of the University of Nancy.

A NEW small planet was discovered by Dr. Götz at the Königstuhl Observatory, Heidelberg, on the night of the 14th inst.

FINE ARTS

ADDITIONS TO THE NATIONAL COLLECTIONS.

A MOST important addition to our national collections, due to the munificence of Constantine Alexander Ionides, has, after some years' delay, been thrown open to the public, and may now be seen at the Victoria and Albert Museum. It is a collection which is more interesting than important; that is to say, that while there are comparatively few pictures of first-rate importance, the collection bears the mark of an individual and personal taste. It is by no means a millionaire's collection; nothing has been bought for ostentation or display, or to beat rivals in some collectors' fashion of the moment; one feels that the owner of these things bought them quietly, carefully, and awaited his opportunities for acquiring good things with a small outlay—good things which would have escaped a less acute perception. There is a note of intimacy and homeliness about the collection which leaves a pleasant impression, and makes of it a national memorial to its generous founder which a man might well have the ambition to leave behind. It is true that some judicious weeding would have greatly added to its value; but on the whole, though there is little of a supreme kind, there is singularly little that is entirely worthless.

What the testator left undone might, however, have been done to all intents and purposes by a judicious placing of the exhibits. Unfortunately, the authorities of the Victoria and Albert Museum have not covered themselves with glory in the work that fell to their lot. We have rarely seen an exhibition so badly arranged, or in which even a person familiar with works of art is so bewildered, so unable to discover what is excellent and what is less worthy. The terra-cotta walls form an exceedingly trying background against which the perfunctory and vulgar regilding of the frames tells unpleasantly, while nothing has been done to minimize the disturbing reflections from the glass. Again, the actual arrangement of the pictures shows a singular want of understanding. The quite worthless little piece No. 77, to which Constable's name ought never to have been attached, and the sham Gainsborough (No. 109), are hung conspicuously on the line, while Degas's *Ballet Scene from 'Robert the Devil'* (19), one of the greatest masterpieces of the collection, is placed where it is impossible to see it. The genuine Nicholas Poussins are skied, while a worthy but by no means great Braekeler is given a post of honour.

But if the arrangement is bad, the official catalogue is even worse. A picture-dealer having a collection on show for a few weeks, and with perhaps only a month's preparation, would be ashamed not to offer his clients a more intelligent and scholarly performance than the authorities of a great national collection have managed to put together in the course of years. There is a total absence of critical notes or



explanations. Thus we find under Cariani (No. 97), "Attributed to 'The Bravo.' The arrest of C. Plotius by the Military Tribune C. Luscius." What the authority for this apparently quite gratuitous interpretation of the picture is we do not know; it would have been well to insert it. But no hint is vouchsafed of the important fact that this is a copy of the well-known original at Vienna. This should have been stated, together with a comparison of sizes, and a note of differences, if any, and some suggestion of the date of this copy. Under "Filipepi Sandro called Botticelli" (100) we find the date of birth 1447, without allusion to the recently described documentary evidence which makes 1444 the more probable date. This is a minor point; but though the picture is rightly described as representing Smeralda Bandinelli, there is no description of the picture, no statement that it has an inscription—this should have been facsimiled—no investigation as to who Smeralda Bandinelli was, no references to the various places in which this picture is described and discussed, no hint that all competent authorities are agreed that it is not by Botticelli himself. There is, in fact, a total absence of that information which a catalogue is intended to supply.

To add other instances: No. 95 is assigned without even a query to Tiepolo; No. 98, clearly a North Italian picture, to the Umbrian School; the fact that the Rembrandt No. 78 is signed and dated is not stated; the easily ascertainable dates of modern pictures are almost invariably omitted unless the date is actually given on the picture; no references to the place or date of their exhibition or to reproductions are appended. In the case of one modern artist (Belin-Dollet) the date of birth is missing; even if this were not exactly ascertainable, an approximate date should have been inserted. But the evidences of perfunctory and unscholarly treatment are too numerous to point out in detail. We sincerely regret that if among the staff of the Victoria and Albert Museum there is not one man capable of making a good catalogue, they had not even the knowledge of their own incapacity, and did not call in help from outside; at the British Museum, at all events, they could have had advice which might have saved them from putting out an official catalogue which affords comic literature to foreigners not yet accustomed to the way things of this kind are done in England.

But to return to the collection itself. Of the Italian pictures the most important is the Smeralda Bandinelli, which Mr. Berenson has grouped with other portraits—namely, that of a youth at the Louve, which has the strongest affinity to this—as the work of "Amico di Sandro." It is perhaps the finest example of this painter's refined but somewhat superficial portraiture. The technique is rapid and summary, but, especially in the draperies, highly accomplished. The drawing of the face is curiously imperfect, but the look of likeness is remarkable. It is certainly one of the most pleasing Florentine portraits of the Quattrocento. The *Coronation of the Virgin* (104) is a truly beautiful work of the school of Orcagna, and the treatment of the black-and-white drapery shows singular refinement of taste, and points to some remarkable and original artist, whose name may come to light when the work of the Trecento is more fully understood.

The only other Italian pictures of importance are the exquisite little *Madonna by Beccafumi*; a delightful little *Jacopo Bassano* of an unusual kind, which demonstrates his powerful influence on the development of El Greco; and an excellent *Guardi*.

Among the Dutch pictures the most important is the Rembrandt of *Abraham dismissing Hagar and Ishmael*, a genuine but, to our mind, rather unpleasing example of Rembrandt's least worthy aspect. It is forced and theatrical in lighting, unduly tight and polished in handling.

The *Man's Head* (163) is a poor school piece. The *Ruisdael* (85), though small and slight, shows the artist at his best, with a fine research for colour and atmospheric tonality. The *Brouwer, De Koninck*, and *Ostade* are all good average specimens, and *Paul Potter* is, perhaps, more agreeably seen in such studies as No. 82 than in fully elaborated pictures.

But it is in the romantic and modern French schools that the real strength of the exhibition lies, and it is just here that the gaps in our national collections are most glaring. Delacroix's sketch for the shipwreck of Don Juan (64) is superb in its lurid dramatic intensity, and in the expressiveness of its scientifically naïve composition. It is doubtful if Delacroix had it in him to elaborate his disquieting romantic visions further than this without losing more than he gained. Certainly *The Good Samaritan* (63), notwithstanding fine passages, shows his curious deficiencies as a colourist, in spite, perhaps because, of his high ambitions in that direction. Courbet's *Immensité* (59) is a splendid conception, and Rousseau is seen at his best in the *Study of an Oak* (54). Of the *Millet's The Wood Saws* (47) is the most celebrated. It is almost unpleasant in colour, but evinces an unusual intensity of feeling for form in action. It is the side of Millet which touches on the art of Daumier. More charming and more characteristic is the delightful idyll of *The Shepherdess* (48). The *Corots* are delightful but insignificant, the *Diazes* unusually discreet, while of the two *Ingres* only the *Odalique* (57) is really fine. The *Henri IV.* (58) is one of those early narrative pieces in which he too often missed the essence of that primitive design for which he was seeking.

Of the *Degas* it is impossible to speak too highly—impossible, too, in the space at our disposal to speak fully. One may note, however, in passing a curious parallelism in idea between this and Velasquez's 'Spinners.' In both pictures a strangely poetical effect is produced by the contrast of an intensely, almost squalidly realistic foreground, through which we look into a dimly discerned world of romantic fantasy.

We must leave to a future occasion the discussion of the rest of the paintings, together with the engravings and drawings. We may hope that in the new buildings of the Museum a better room may be allotted to this collection, and that better counsels will prevail both in the arrangement of the exhibits and the preparation of the catalogue.

At the British Museum a few of the splendid *Cromes* and *Cotmans* recently acquired from Mr. Reeve are already exhibited in the White Wing, but we will reserve discussion of them till later. In the room of Greek bronzes are to be seen two recent and important acquisitions: the superb archaic bronze horseman exhibited last year at the Burlington Fine-Arts Club, which we discussed at the time, and the remarkable silver relief of *Anchises* and *Aphrodite* from the *Hawkins* collection, which is believed to be the earliest known work of the kind, and to date from the beginning of the fourth century. It is, for that date, surprisingly lyrical and romantic in sentiment and almost florid in design, but for beauty and delicacy of the workmanship it is unrivalled in its kind. The composition is curiously unbalanced, and suggests the necessity of a pendent piece. At present the purpose of the relief is unknown—it can hardly have been a mirror case, like the later specimens of a similar art.

At the National Gallery it is pleasant to see a small Franco-Flemish picture of a 'Madonna and Saints in a Garden' which was sold recently at Christie's. Provided no excessive price was paid for it, this is a desirable acquisition. The picture is curious and charming in colour, and belongs, we suspect, to the group of undetermined paintings of which the 'Story of St. Giles' in the National Gallery is the typical work.

## THE EARLY CHRISTIAN ART OF NOVA ISAURA.

THE sites of the ancient cities of Asia Minor have generally been exposed to such ravages at the hands of builders and stone-cutters in search of good stones for use in their occupation, especially during the last thirty years, that the explorer rarely has the good fortune to light upon one which has escaped all seekers after stones, and has lain quiet and unknown, exposed only to the soft influences of nature, and the comparatively gentle destructiveness of the Turkish villager, that mild-eyed lotus-eater and idler. It has been our happy lot to find such a site in Nova Isaura. The city is only forty miles from Konia, and every other place within that distance of the great city has been ruthlessly plundered and turned upside down to supply its constant demand for building stone and gravestones. A peasant who is in urgent need of the soft piastres (which he rarely is, because he buys nothing, pays his taxes in kind or in labour, and lives on the produce of the fields around his village) knows that he can generally find a stone-cutter ready to purchase, and in this way stones are transported to a great distance. But *Dorla*, or *Dorrula*, the modern village on the site of Nova Isaura, is a peculiarly happy village, at the mouth of a glen leading up among the Isaurian hills, possessed of fertile territory, wood, water, and delightful atmosphere, about 3,600 feet above sea level. If I were asked to name the most favourable specimen of a Turkish village that I had ever seen, I should unhesitatingly name *Dorla*.

*Dorla* lies at the mouth of a glen, looking out north over the great Lycaonian plain, at the extreme eastern edge of the Isaurian mountains. A small rapid river, liable to very quick change of size after rain has fallen on the Isaurian mountains, out of which it runs, flows down the glen; but its waters are quickly used up for irrigation in the plain. The modern village lies on both sides of the river, which is crossed by an old Turkish stone bridge of unusually fine character, and at low-level also by stepping-stones above the bridge, where it is broad and shallow (in dry weather 30 ft. or so broad, 9 in. deep in the middle). On the right or eastern bank the ground rises rapidly to a broad plateau, which stretches away back to the most easterly ridge of the Isaurian mountains; this ridge stretches east and west nearly three miles south of *Dorla*, and ends in a high point above the plain about four miles south-east of the village. The ancient city was evidently situated for the most part on this plateau, which is now occupied by the village cemetery, cornfields, and uncultivated land beyond. One wall of cut stone could be seen emerging from the ground among the corn, 400 yards north-east of the village, at our former visit in 1901; but no proper examination is possible in May or June, when the crops are standing. The city extended down to the right bank of the stream in ancient times; and may, perhaps, have occupied also part of the left bank.

On the left bank of the river an isolated hill rises close to the bridge in the middle of the glen. The larger part of the modern village is situated on this hill. In ancient times the hill was outside the town, but javelins could be thrown from it, as *Sallust* mentions, into a part of the city. It was sacred to the Great Mother-Goddess, who on certain days in the year came here to feast in her temple on the summit. In Christian time the temple was destroyed or transformed into a church; and at the present time on the summit of the hill part of the walls of a church, built of large blocks of the excellent limestone which abounds in this neighbourhood, can be traced among the houses. The holy hill of the goddess was evidently used as the cemetery of the ancient city in Anatolian, non-Hellenic fashion: her children in death returned to the mother who bore them and rested in her

bosom, just as the Lydian heroes, sons of the Gygean Lake, were buried on its margin. This Anatolian custom and belief has been often pointed out as traceable in many parts of the land. The hill is evidently full of graves; and there lie about four or five feet below the surface vast numbers of cut blocks of the usual fine limestone, as the villagers testify. Far fewer stones are likely to be found on the site of the city, as the dwelling-houses were undoubtedly built for the most part of mud-bricks, dried in the sun; but the finest and most imperishable building was needed for the long home in death.

In 1890 Messrs. Hogarth, Headlam, and I came by accident and in error to Dorla at sunset. We copied a few inscriptions in the fading light, and hurried on to camp more than two hours distant, without observing the importance of the site. In 1901 I remembered that we had left some inscriptions there uncopied, and thus my wife and I discovered Nova Isaura, with its many interesting monuments. Finally, in studying Strzygowski's recent revolutionary views on Byzantine art, I saw that these monuments furnished strong evidence in his favour; and so we returned again to make a more careful examination. It illustrates the curious history of inscriptions that in 1904 we could not find, after long search, about twenty of the monuments which we saw in 1901, but, on the other hand, we discovered quite a dozen that we had not seen then. There is no site in which the character of a certain class of purely native monuments can be seen so well as Nova Isaura; they illustrate admirably the decorative character of the Anatolian art, and they prove conclusively that there was a distinct reinvigoration of indigenous art in this region in the later Roman period. The love of decoration for its own sake was strong, and many elements were used; the most interesting in some respects are the fish and the open book (strictly an open pair of tablets), both occurring only once, besides which are found the swastika in varied forms, the cross, vine-branches, rosettes, implements, other forms of leaf, nets, &c.; the human figure is rare at Dorla, and occurs only on the most developed form of monument.

The gravestones popular in Isaura were extremely ornate in character. They are scattered about the village in profusion, and undoubtedly many more might be found by digging. They belong to the third and the fourth centuries after Christ; a few may be later, but probably none are earlier than the period between those limits. The most important of all, and one of the most interesting sepulchral monuments ever found in Asia Minor, is the tomb of a bishop, which I should date about 250-300 A.D. The grave of a bishop of that time would be in itself always interesting. In this case its size and decoration show that the deceased bishop was a person of specially high standing. The epitaph is rather enigmatical in its simplicity; but I understand it as follows. Above the ornament is written "[Non?]illa did honour to the Makarios Papas, the beloved one and friend of all." Within a garland in the centre of the stone is written "very dear is the Makarios Papas, the friend of God." I take *θεοῦ φίλος* at the end to be a play on the name of the bishop, Theophilus, while *μακάριος πάππας* is his title, which has almost supplanted his personal name, indicating that, like many of the great priests in Anatolia and some in Greece (e.g., at Eleusis), he had become hieronymos, so that his title took the place of his personal name. This interpretation and dating impressed me on the spot, when I first studied the monument in June, 1901; and they were confirmed when, two days after my return home, I opened the 'Amherst Papyri,' vol. i. (which had arrived in my absence), and read the same title in the now famous Alexandrian document, dated about 280. Prof. Harnack, in 'Berlin Sitz.,' 1900, p. 990, is inclined to regard the title

as peculiar to Alexandria, and characteristic of that bishop only; but the inscription of Isaura shows that the title was current in Asia Minor. In the 'Acta S. Theodoti' the title Papas simply is applied to the priest of Malos in Galatia (implying that the addition Makarios was reserved in Asia Minor for the bishop): Theodotus suffered martyrdom under Diocletian a few years later than the grave of Bishop Theophilus was erected. A writer in the 'Analecta Bollandiana,' xxii. p. 320ff., takes that title in the 'Acta' as a proof that the 'Acta Theodoti' is a late concoction. On the contrary, it seems to me to be a proof of early date that this title, which passed out of general use and became narrowly restricted at an early time, is retained in this document. I have long regarded and often quoted the 'Acta Theodoti' as good evidence for the state of the Galatian churches about A.D. 280-300, and am glad that Prof. Harnack has recently taken the same view. The writer in the 'Analecta' seems to be a little horrified at the rather primitive character of some things in the 'Acta,' and would like to get rid of them at all hazards.

Some, however, will probably prefer to take Papas as the name of the bishop in the inscription of Isaura. In that case there would be a play on the double sense of Papas, as personal name and as title. While that is quite a possible construction, and may be correct, I can only say that the other has always seemed to me, and still seems, more probable. Nonilla (or whatever was the name she bore; the lost first syllable was very short) was either the wife or the daughter or the mother of the bishop—probably the wife.

Three other gravestones of bishops of Isaura, all later than that of Theophilus, rewarded our search, also of one deacon (a very interesting stone), four presbyters, one oikonomos, one oikonomissa, one homologuetes, and one proistamenos (on whom Basil, Epist. 190, may be consulted with profit). These make a unique series in the epigraphy and antiquities of Asia Minor. The dating is facilitated by one important piece of evidence. It is proved in an article on Lycaonia, printed for the last number of the Austrian *Jahreshefte*, but reserved for the next, owing to its length, that the bishopric of Nova Isaura ceased to exist, and the town was placed under Palaia Isaura, some time before or about A.D. 474. The four bishops' graves, therefore, afford a good standard by which to date the whole series of about forty monuments. One of them is among the latest, and one is probably the earliest of all. I may add the epitaph of one of the presbyters, as it is of quite unusual interest, if my very conjectural and merely tentative restoration of the third line is right. The stone has been broken into three pieces: we found the right-hand piece in a graveyard, and its interest stimulated us to search for any other fragment. In a neighbouring grave was a piece of the same colour, with no letters visible; but we dug it up, and revealed a little more of the inscription. The third and largest fragment could not be found.

χρηρὼν ὀρφανῶν [ἔξινον ταλαί-  
-πύρων ἀρωγὸς [name]  
πρεσβύτερος τῶν ἱερῶν ἀναλω-  
μάτων. (Finis.)

The restoration of line 1 is suggested by M. Cumont (A. Souter independently *καί* *ταλαί*).

The chief interest of this city lies in its being the seat of a genuinely native art, well marked in character, and traceable in the same place for 1,400 years at least. Strzygowski, whose latest work was reviewed very favourably in the *Athenæum* (November 14th, 1903), will find here a strong confirmation of his theory that Asia Minor exercised a great influence on the formation of a distinctive Christian and Byzantine art, an influence which he per-

haps expresses a little too emphatically and exclusively. In various districts of Asia Minor one finds certain forms of artistic production, strongly marked in character and distinguished from all others, lasting for many centuries. Thus, for example, we have purchased in a village in the heart of the Phrygian mountains a carpet, woven in the village, of wool grown on the village flocks and dyed with colours made from the plants in the fields around, and showing very similar pattern to the Tomb of Midas on the rock close by. That pattern is entirely unknown to me outside a narrow circle in the northern Phrygian highlands.

Similarly at Dorla we were lucky enough to find and purchase a piece of embroidery, handed down for generations in a family of the village, which is worked in a pattern similar to the ornate gravestone of Bishop Theophilus and a score of others, with some slight modification suited to the difference of material. The idea is an architectural schema, four columns supporting a broad central pediment, usually round, flanked by two pointed narrower pediments with various simple ornaments in or at the sides of the pediments and between the columns. Variations of the schema occur in different towns of this district; but as yet I have not found sufficient examples to justify the statement that certain varieties are peculiar to certain towns, though a tendency towards that is clearly observable. Comparing this schema with the Phrygian and Lycian custom of carving a sarcophagus into the form of a little temple, one can hardly escape the conclusion that the class of sarcophagi showing a series of figures in relief in a series of niches surmounted by round pediments and separated by columns supporting the pediments had an Asian origin, regulated and improved by contact with Greek ideas and forms. It is utterly improbable that forms which are so persistently characteristic of districts in Anatolia should be of foreign origin. The schema used in this district readily developed into the forms used in the sarcophagus style. One monument in Dorla shows the intermediate stage; the application of the Lycaonian ornamentation schema to this Phrygian sarcophagus completes the development; and the most magnificent and earliest examples of the completed form belong to this quarter of Asia Minor. I advanced the conjecture in the *Revue des Études Anciennes* (1901, p. 358) that those examples were made in Tarsus, arguing merely from general conditions and possibilities of transport for such enormous sarcophagi; and an origin there or in some other city of this quarter of the East now seems to me even more probable and practically certain, as the evidence of artistic usage in these districts is gradually being accumulated.

The monuments at Dorla are marked as belonging for the most part to a narrowly restricted period by the lettering. There is very little development in the form of the letters; the general forms are practically the same with a very few exceptions, in which some later shapes of certain letters occur. This uniformity can hardly be explained except on the supposition that a certain style was formed during the third century (of which period the forms are very characteristic, though they might very well be earlier), and persisted in a stereotyped form through a sort of local school of trained artisans. References to artistically trained workmen, *technitai*, occur in the inscriptions of this region, thrice at Dorla, thrice at least about five hours south from Dorla. Accordingly, the evidence seems to be that the art of Nova Isaura belongs to the period 280-450 A.D. Why it stopped in the fifth century is a wider and difficult question, which concerns Asia Minor as a whole. But the reason why it began about 250-300 is easier to state with confidence, and of high interest in itself.

The late date and overwhelmingly Christian



character of the documents of Isaura must arrest attention. Most of the inscriptions are obviously Christian; a few are indifferent; not one is certainly pagan. There is only one explanation possible for this sudden appearance of Greek writing in abundance about A.D. 250. Greek began to be commonly spoken in Nova Isaura during the third century. Previously it was only a small town, whose inhabitants spoke Lycaonian or Isaurian, like the common mob even in a Roman colonia like Lystra about A.D. 48. About 250 the town was mainly Christian, and the language which spread was the Christian Greek, i.e., the common dialect adapted to Christian ideas and thoughts. Thus we find one more proof, corroborating much other evidence to the same effect, that Lycaonia had become thoroughly Christian before the time of Constantine, and its ecclesiastical system was more complete early in the fourth century than at a later time. Our conclusion is that the art of Nova Isaura is Christian entirely in development, though undoubtedly founded on simpler pre-Christian indigenous forms; and that its development was due to the invigorating influence of the complete Christianization of the town, consummated in the third century, after nearly two centuries of conflict with the older religion. Nova Isaura must be ranked as one of those cities which were wholly Christian before the time of Constantine (on which subject ch. ix. of my 'Cities and Bishoprics of Phrygia' throws light).

This remarkable group of monuments will be published and commented on by Miss Ramsay in the *Journal of Hellenic Studies*, 1904, Part II.

A word may be added in conclusion about the earlier history of this little-known town. When Servilius marched up from Cilicia with a Roman army about 78 B.C., he captured Isaura by turning aside the river on which the city depended for water. This operation was easily within the power of a Roman army used to spade-work; the river could readily be made to flow on the opposite side of the glen, behind and west of the isolated hill of the Mother-Goddess. The city then suffered from thirst and was obliged to surrender. It would doubtless have been possible to find water by wells within the city, but the plateau on which it was situated probably lies so high above the level of the underground water that new wells could not be sunk in time to be of any use to the besieged. Shortly afterwards an alarm was raised that the surrender was not ratified, and Servilius occupied the hill of the Goddess, which commanded part of the city. The circumstances become quite clear when studied with a knowledge of the localities, though they are obscure when read in a fragment of Salust's 'Histories' of uncertain text. It would seem that the Senate accepted the fiction that Servilius conquered the country Isauria and its capital Palaia Isaura, and hence the epithet Isauricus was bestowed on him. Evidently he never penetrated into the Isaurian mountains, or came within sight of Palaia Isaura, a far stronger and greater place than this little town of Nova Isaura on the edge of the plain.

W. M. RAMSAY.

#### THE ROYAL ARCHÆOLOGICAL INSTITUTE.

THE Annual Meeting of the Royal Archaeological Institute for 1904 is being held at Bristol, which has not been visited by the Institute since 1851.

The proceedings of the meeting began at noon last Tuesday with the customary inaugural meeting, held in the Council House. The Lord Mayor having cordially welcomed the members of the Institute on behalf of the city, Mr. Francis Fox followed on behalf of the Bristol and Gloucester Archaeological Society. Sir Henry Howarth, President

of the Institute, then introduced the President of the meeting, the Bishop of Bristol, who delivered the Presidential Address. The address contained a masterly sketch of the early history and development of Bristol. By a parallel drawn with Malmesbury, the Bishop demonstrated the claim of Bristol to a British origin, pointing out the close resemblance in the circular form of the primitive earthworks whose lines are still clearly marked at both places, and their relation to the river. The continuity in the history of Malmesbury from the days when it was one of the most renowned centres of the British Church may be seen even in our own times by the marked prevalence of the small-featured brachycephalic type among its present inhabitants. The Bishop traced the development of the city of Bristol from the earliest time, showing the small area contained within the mediæval walls, and the sites of the various churches at the "Carfax" and gates. A vote of thanks for his address was proposed and carried, and acknowledged by the Bishop.

The afternoon's programme included visits to some of the more important ancient buildings of Bristol. At two o'clock the members were met at the Cathedral by Canon Barnett, who gave an account of the building and its history in the twelfth-century Chapter-house. Mr. Micklethwaite remarked on the resemblance to Spanish work shown in the well-known recesses for tombs in the walls of the presbytery and elsewhere, as a result of the foreign influence to which Bristol as a great port was specially liable. Street's excellent adaptation of the design of the eastern part of the church in his rebuilding of the nave was noticed. St. Mark's Church, belonging to the thirteenth-century hospital of the Gaunts, and better known as the Mayor's Chapel, was then visited, and described by Mr. W. R. Barker. The original cruciform church, beautiful work of the second quarter of the thirteenth century, remains in great part, having lost its north transept in the seventeenth century, though this has been rebuilt in imitation of the old work. The rich fifteenth-century reredos and canopied niches flanking the altar, with much else in the church, have undergone a good deal of repair, but the building still contains very much of interest, especially the pavement of Spanish fifteenth-century glazed tiles in the Pointz Chapel, east of the south transept. This pavement has been somewhat disarranged, possibly for the digging of graves, and patched with mediæval English tiles, but preserves in the main its original design.

The windows contain some ancient glass, both French and English, which was bought at Beckford's sale, and comes from Fonthill Abbey. No record of its former location exists, which is unfortunate in view of the great interest of some parts of it. A good deal of it seems to be English work of the time of Henry VIII., and some of this glass bears a strong resemblance in colour and style to that in the windows of King's College Chapel at Cambridge.

The flat panelled fifteenth-century wooden ceiling conceals the original thirteenth-century high pitched roof.

Mr. Hope pointed out that the quire of the thirteenth-century church extended more than half-way down the nave, as evidenced by the position in the south wall of a piscina belonging to one of the nave altars.

The fine and well-known church of St. Mary Redcliffe was next inspected, the Rev. C. S. Taylor giving a description of the building, showing the development from a thirteenth-century cross church. The whole church was remodelled in the fourteenth century, and finally brought to its present form in the fifteenth. On the south face of the north-west tower a thirteenth-century corbel and the profile of two arches give the height and spacing of the original nave vault. The transepts possess the unusual feature in a church of this kind of

east and west aisles, and are entirely of the fourteenth century, including their vaults and clearstories. Whether similar vaults and clearstories existed in nave and quire at this time is not clear, but it is difficult to see how they should have failed to do so, and their rebuilding in their present form in the fifteenth century is puzzling. The intention of the splendid octagonal north porch, built in the fourteenth century against the thirteenth-century porch, was much discussed; its arrangements suggest that it was meant for the keeping and periodical display of some relic or relics. The small building attached to the south gate of Worksop Abbey, in Nottinghamshire, is perhaps a parallel to it. A little ancient glass remains in the windows in the ground stage of the tower, and there are several wrought-iron screens of the beginning of the eighteenth century, of excellent and in parts unusual design. The arrangement of the electric lighting in the nave of the church is not at all worthy of its surroundings.

The next halt was made at St. Peter's Hospital, a building with a long history, having been until 1511 in the possession of the Norton family, from whom it passed, after several changes of ownership, to Robert Aldworth in 1612, who remodelled the whole building. The picturesque north face is almost entirely of his date, but much of the structure of the house is of the fifteenth century. The finest room is on the first floor, with a bay window looking over the river, and a good painted plaster ceiling with raised panels enclosing devices, the most interesting and unusual of which, for the date, 1612, are the evangelistic symbols. The oak panelling and cornice is of the same date, but the lower part of the fireplace is excellent work of the fifteenth century. Above the plaster ceiling the fifteenth-century timber roof remains in good condition.

Later in the seventeenth century the house became a sugar warehouse, and was known as the sugar house. In 1696 a mint for the coinage of silver was established here, as part of the scheme for supplying the want of silver coin. In 1698 it came into the possession of the Corporation of the Poor, being bought for 500*l.*, and became a workhouse.

The last place visited was St. John's Church, built on the line of the city walls at the west gate in 1388. Beneath the church is a vaulted chamber of the same date, with recesses for tombs in its walls. The east end of the church was cut off by a partition about 1570 to make a vestry, and the arrangement still exists. The communion table, c. 1635, has on its west face a figure of Faith carved in high relief, holding the sacrament in a chalice.

The evening meetings are this year to be held at the Royal Hotel, which is the headquarters of the Institute for the time. At the first meeting, on Tuesday evening, a paper was read by Dr. Munro on 'Lake-Dwelling Researches,' with special reference to the Glastonbury lake village. Dr. Munro traced the history of the excavation of similar settlements in Italy, Switzerland, France, and Austria, and showed lantern-slides of the various classes of weapons, &c., found.

Wednesday, July 20th, was devoted to a visit to Glastonbury and district. Starting from Bristol station about 9.30, the members reached Shepton Mallet and drove to Croscombe, where Mr. J. T. Micklethwaite described the church, well known for its wealth of carved woodwork, of dates ranging between the fifteenth and the seventeenth centuries. The screen, moved eastward to its present position some seventy years ago, is a fine and well-known example of the seventeenth century, c. 1610, and is fitted with reading pews on its west side, an unusual but apparently original arrangement. The church is mainly of the fourteenth century, with an outer archway to the south porch of thirteenth-century work re-used. The aisle

windows and clearstory are of the thirteenth century, and the nave roof is a fine and early fifteenth-century example of a type which became common at a later date, with finely carved bosses at the intersection of the timbers. The chancel roof is of the same date as the screen, and is elaborately ornamented, and the pulpit, with its tester, is also part of the same work, forming with the pews, which are of various dates, of the fifteenth, sixteenth, and seventeenth centuries, a collection of woodwork difficult to match in any church. Mr. Micklethwaite quoted several entries from the churchwardens' accounts, bearing on the history of the building, the most interesting being a record of the making of a "George" for the large sum of 27*l.* 11*s.* 8*d.* between 1507 and 1512, by John Carter, "Jorge maker," freemason of Exeter. The sum may have included the building of a chapel, by tradition part of the north transept, for the reception of the image. At the west end of the south aisle is a small room with heavily barred windows and a loft over it, which is the "treasure-house," a not uncommon adjunct to Somersetshire churches, first mentioned in the parish accounts in 1520, and probably built about that time. From Croscombe the drive was continued to Wells, and thence by train to Glastonbury, where after lunch a visit was paid to the Hospital of St. Mary, a building originally of the normal type of hall with chapel at the east end of thirteenth-century work, which, having fallen into decay, was renewed by Abbot Bere at the beginning of the sixteenth century. At this renewal the hall lost its roof, and took the form of two small stone-built houses with a passage between them, an arrangement which still exists. Extensive repairs occurred in the early eighteenth century.

The line of the boundary wall of the abbey was followed till the fine early fourteenth-century tithe-barn was reached, remarkable rather for the excellence of its details—notably the panels containing the evangelistic symbols in its four gables—than for its size, which is far less than that of such specimens as St. Leonard's Grange at Beaulieu, Abbotsbury, &c.

St. John's Church was next visited, where Mr. C. R. Peers, with the help of a plan, furnished a history of the development of the building. Originally a cross church of the thirteenth century, it was gradually rebuilt, and assumed its present form by the end of the fifteenth century. The nave was first rebuilt, with the addition of a fine and stately west tower, in the early part of the fifteenth century. A very interesting though incomplete series of building accounts are preserved, from which the gradual process of rebuilding can be traced. A mention of the "new church" in 1428 shows that much rebuilding had by that time been done, and in 1450 a general reconstruction of the eastern part of the church took place, the transepts and part of the chancel of the older work being, however, left standing as they exist to-day. The remains of the central tower, now superseded by that at the west, were at this time removed, and the rood-loft, which had been against the west wall of the central tower, was now moved eastward to the line of the new chancel arch, on the line of the east wall of the destroyed tower. A new rood-loft stair was thus made necessary, and both it and the older stair remain to witness to the change. In 1465 a fall of pinnacles from the west tower damaged the roof, and the present parapet of the tower dates from the repairs consequent on this. A parvise over the south porch was built in 1484, and the church reseated in 1500, the seats being made in Bristol. On the north of the nave a "treasury," like that at St. Cuthbert's in Wells, of two stories, formerly existed.

The ruins of the great Benedictine Abbey of Glastonbury were then visited, and described at length by Mr. W. H. St. John Hope. Starting with an introduction dealing with the legendary history of the site, Mr. Hope sketched the

development of the monastery down to the year 1184, when the existing buildings were so much damaged by fire that a complete rebuilding became necessary, and no remains of the church of Turstin, begun in 1082, are now to be found. At this time the abbey was in the hands of King Henry II., who did not shirk the responsibility which fell on him, as representing the abbot, of rebuilding the church and other monastic buildings, and till his death in 1189 the work went on regularly. Funds failed after this time, and the monks were obliged to raise money by travelling through the country with some of their most famous relics, and the slow process of building is clearly to be seen by the gradual development of the details of the nave as the work progressed towards the west. Henry of Blois, Bishop of Winchester, held the abbacy of Glastonbury for no fewer than forty-five years, till his death in 1171, and built a detached bell-tower, and new claustral buildings, abbot's house, and a gateway. The Lady Chapel, at the west of the church, was built just before the great fire of 1184, on the site of the ancient wicker church, which dated from the earliest times of the monastery. Mr. Hope pointed out that its popular name of Joseph of Arimathea's Chapel is altogether modern, first occurring on a drawing by Hollar of 1650. The connexion of the Glastonbury thorn with Joseph's staff seems to be of even later origin. The curious copying, in the two eastern bays of the presbytery added by Abbot Monington about 1375, of the details of the twelfth-century work Mr. Hope attributed to a re-use of the old material. The subjects of the carving on the voussours of the north and south doorways of the Lady Chapel, some time since identified by Mr. Hope, were explained by him as referring, on the north, to the new law, with scenes from the life of Christ, and on the south to the old law, beginning with the creation of Adam and Eve. After a visit to the chapel of the almshouses founded by Abbot Bere, north-west of the Abbey Church, where Mr. Hope pointed out that the original altar remained in position, the round of the site was completed by an inspection of the well-known kitchen of the Abbot's Hall, of the first quarter of the fourteenth century, where Sir Henry Howorth proposed a vote of thanks to Mr. Austin, the owner of the site, for his permission to visit the abbey. The fine collection of objects from the Glastonbury lake village, in the museum, was then commented on by Dr. Munro and Prebendary Grant. The excellence of their arrangement and the care taken in their preservation have added greatly to the interest of this very fine and valuable collection, which deserves to be more widely known than it is at present.

The members left Glastonbury by train, reaching Bristol about 7 o'clock, and at the evening meeting a paper by Mr. F. Haverfield on 'Roman Somerset' concluded the day's proceedings.

#### THE ROMAN VESSELS OF LAKE NEMI.

July 5th, 1904.

A PROPOSAL to raise the submerged ships of Caligula in Lake Nemi is now before the Italian Parliament.

The *Athenæum* of the year 1895 alluded to them and the bronze decorative objects found on the decks in the same year. The beautifully modelled heads of Medusa, lions, &c., were illustrated in an article written by me in the *Magazine of Art* dated 1896. The value of the ships and their contents is estimated at 20,000*l.* sterling, and the Government is to be authorized to pay Signor Eliseo Borghi for the purchase of the bronzes (recovered in 1895) a sum of 5,400*l.*

Already an expedition has been sent from

Rome to take photographic views of the position of the ships in Lake Nemi.

I fear the waters of the sombre lake may have played havoc with the vessels, since the long period elapsed from the time the divers reported progress.

WILLIAM MERCER.

#### SALES.

AMONG the miniatures sold at Christie's on the 12th inst. the most notable was one of Mary, Queen of Scots, by N. Hilliard. It is inscribed in gold "Anno Dom. 1581," and represents the queen in three-quarter face turned to the right. It is painted on a playing-card, and brought 86*l.* A miniature of a Lady and Two Children, painted in the manner of Engleheart, in openwork flower-pattern frame, 65*l.* By T. Flatman, Samuel Woodford, 57*l.* By H. Bone, George IV., 52*l.*; Jane, Duchess of Gordon, after Reynolds, 39*l.* A Lady of the Court of Louis XIII., hair wreathed with flowers, 26*l.* A Gentleman, wearing long wig and black cloak, signed with monogram ND, 28*l.* By Jeremiah Myers, Miss Louisa E. Parkhurst, 26*l.* By A. Plimer, Lord Cowper, 52*l.*; Mr. Unwin, 28*l.*

On the same day W. Ward's engraving, *A Visit to the Boarding-School*, after Morland, fetched 28*l.*, and the Duchess of Bedford, by S. W. Reynolds, after Hoppner, 30*l.*

On the 16th inst. the following pictures were sold: H. Fantin Latour, *A Dish of Fruit and Lilies in a Vase*, 178*l.*; *A Bunch of Wild Flowers in a Glass*, 183*l.* Morland, *The Beggars*, 105*l.* J. H. Weissenbruch, *A Landscape*, with a cottage, peasant, and cow near a canal, 273*l.*

#### Five-Act Gossip.

A FEW days back, when the Khedive visited Sir John Aird, he had the pleasure of seeing the beautiful new picture Sir L. Alma Tadema has just completed for his host—a picture that revives the Court life of the Pharaohs, and does for Egypt what many previous pictures have done for Rome.

THE *Antiquary* for August will contain an article upon 'English Society during the Wars of the Roses,' by Alice E. Radice, D.Sc., and one on 'The Church Libraries of King's Lynn,' by T. E. Mair.

THE forthcoming number of the *Ancestor* will contain an article on the Cavalier family of Cartwright, of whom came Edmund Cartwright the inventor, and other celebrities, illustrated by portraits. Mr. Paley Baildon continues his argument on the right by prescription to coats of arms; the editor writes on 'The Builders of the Navy,' the well-known family of Pett; and Mr. Round contributes papers on 'The Origin of the Comyns' in Scotland, and 'The Traffords' in England. The Gresleys are dealt with this time in the "Oldest Families" series, and the illustrated articles on mediæval costume by the editor are continued.

MR. M. H. COLNAGHI is showing Mr. Douglas Strachan's picture 'The Adoration of the Magi,' stained-glass window, and other works, at the Marlborough Gallery, in Pall Mall.

A MONOGRAPH on Nattier, the Court painter of Louis XV., by M. Pierre de Nolhac, is to appear in November.

ARTISTIC Paris has been a good deal excited lately by the revelation that several pictures, intended for the St. Louis Exhibition, have been stolen from the Grand Palais. The robbery took place some months ago, the canvases having been cut out of the frames and rolled up. Two are by Eugène Girardet, 'Disciples d'Emmaüs' and 'Flirt au Caire'; one by Ralli, 'Nuit de Noces à Bethléem'; and two by Souza Pinto, 'Blanchisseuses' and 'Soir.' These pictures were not sent to the St. Louis Exhibition, because the French Government only undertook the cost of forwarding works by French artists—M. Girardet is a Swiss by birth, M. Ralli a Greek, and M. Souza Pinto a native of Portugal. Although every attempt was at once made to recover the



pictures when the robbery was discovered, the fact of the theft appears to have been carefully kept a secret until last week. The artists are naturally demanding satisfaction, and one of the conditions under which the works were received—

"L'État assure les œuvres exclusivement contre le ri-quo d'une perte totale dans les transports entre Paris—St. Louis et St. Louis—Paris,"

does not seem to apply to the case in question.

The excellent example of Dutuit has been followed by M. Georges Hoentschel, an eminent merchant of Paris, who has offered to the city a very fine collection of the works of Jean Carriès, the sculptor. M. Hoentschel was an intimate friend of the sculptor, of whose work he has been a collector for twenty years. The collection consists of "plusieurs centaines de pièces," and among them the "Porte Monumentale" on which the artist spent over 50,000 francs. M. Hoentschel's handsome gift will be installed in one of the rooms—to be known by the name of Jean Carriès—of the first floor of the Petit Palais. To the collection will be added an admirable portrait of the sculptor in his studio, by Mlle. Louise Breslau. About, in his interesting 'Quinze Journées au Salon de Peinture et de Sculpture,' 1883, speaks of Carriès as "un jeune homme qui n'a pas vingt ans."

The Baronne Demmanget has bequeathed to the Sèvres Museum one of the most beautiful specimens produced at the famous factory during the eighteenth century, the 'Pygmalion' group, *en biscuit* and of large size. The model of this superb piece is still in possession of the factory at Sèvres, but a perfect reproduction of it is regarded as almost impossible. The Sèvres Museum has lately been enriched by several important gifts. M. Duval has presented a number of articles of Delft, old Rouen, Sarreguemines, and ancient Italian *faïences*; M. Juge has given a beautiful 'cornet d'Alcora'; and M. Papillon, the present Keeper, several fine pieces of old Chinese porcelain.

## MUSIC

### HANDEL'S 'NISI DOMINUS.'

THE 'Nisi Dominus' of Handel mentioned last week has been sold at Messrs. Sotheby's. It is not a full score, and apparently not an autograph, although it may have been revised by Handel, since some of the *fortes* and *pianos* seem to be in his handwriting. The manuscript is marked 2<sup>do</sup>, and contains the music for second violin, with the greater part of the first violin music added, also certain portions of the bass and voice parts by way of cues. Four of the five numbers published in the volume of 'Latin Church Music,' issued by the German Handel Society, can be clearly traced. The second number, however, 'Vanum est,' a tenor solo, having only harpsichord accompaniment, is merely marked "Vanum tacet." Now a 'Gloria Patri,' for double chorus and double orchestra, was performed at the 1891 Handel Festival at the Crystal Palace, the copies having been supplied by Dr. Cummings from a MS. in his possession. An article appeared in the *Monthly Musical Record* of June, 1897, signed "T. W. Bourne," and the writer gave convincing reason for supposing that this 'Gloria Patri' was really the final movement of the 'Nisi Dominus'; and later on the Psalm with this ending was so published by Messrs. Novello under the editorship of Mr. Bourne himself. It is therefore interesting to find the second violin part of the 'Gloria' forming the concluding number in the manuscript in question. The autograph of the 'Gloria' perished by fire at Clifton in 1861, but a description of it was given in the catalogue of a sale by Messrs. Puttick & Simpson in January,

1858, according to which there was a splendid specimen of Handel's signature on the last page: "Soli Deo Gloria. G. F. Hendel, 1707, gli 13 di Giulio [sic], Romae." Another fine autograph, of Handel's trio "Se tu non lasci," the property of Major Bevil Granville, was exhibited at the Loan Exhibition at the Fishmongers' Hall which closed last Saturday, and this has also a bold signature: "G. F. Hendel," with the date July 20th, 1708. These two autographs were carefully signed; the Sotheby manuscript bears no signature, and this argues against its being an autograph. The MS. of the 'Gloria' used at the Crystal Palace in 1891 was brought from Italy, and passed into the possession of the Rev. E. Goddard, of Chichester, after whose death it was purchased by Dr. Cummings. Now the Sotheby manuscript in question was also sold at that same sale. Mr. Goddard was on friendly terms with the famous Abbé Santini at Rome, who we know sent him manuscripts. It would, therefore, seem as if both the 'Gloria Patri' and Sotheby manuscripts originally passed directly from Santini's library into Mr. Goddard's possession.

### THE MUSIC LOAN EXHIBITION.

THE Music Loan Exhibition at Fishmongers' Hall closed on Saturday, July 16th. To bring together such a large and important collection of instruments, books, and autographs for the brief period of three weeks seemed indeed a pity, for it naturally took a certain time before the public even became aware of its existence; it was, however, impossible to obtain the hall for a longer period. One of the most successful features was undoubtedly the course of lectures, one taking place every afternoon. Of the first, by Mr. T. L. Southgate, brief mention was made in these columns. The others were delivered as follows: Dr. W. H. Cummings ('Our English Songs'), Dr. Henry Watson ('The Early English Viols and their Music'), Dr. E. Markham Lee ('Madrigals, Rounds, Glee, and Part-Songs'), Mr. J. Finn ('The Recorder, Flute, Fife, and Piccolo'), Sir F. Bridge ('Music in England in the Year 1604'), Mr. Algernon Rose ('Our Dances of Bygone Days'), Mr. A. H. D. Prendergast ('The Masque and Early Operas'), Dr. F. J. Sawyer ('The English Opera School'), Dr. G. F. Huntley ('Our Cathedral Composers and their Works'), Mr. D. J. Blaikley ('The Single and Double Reed Instruments'), the Rev. F. W. Galpin ('The Water Organ of the Ancients and the Organ of To-day'), Mr. T. L. Southgate ('The Regal and its Successors'), Mr. W. W. Cobbett ('The Violin Family and its Music'), Mr. J. E. Borland ('The Brass Wind Instruments'), Mr. A. H. Littleton ('A Discourse on Early Music Books'), and Sir Ernest Clarke ('Music of the Country-Side'). Sir F. Bridge's lecture was repeated on the morning of the last day. The titles of these lectures (at which musical illustrations were given) show that they were instructive, while the large audiences at all of them gave strong proof that they were also highly attractive. They covered a wide field, and traced the evolution of music, of instruments, and of printing. We cannot enter into detail respecting them, but the names of the lecturers offer assurance that they were competent to deal with their respective subjects. The exhibition is over and gone; but why should not these lectures be repeated in a West-End hall, or, better still, at one of our colleges of music, during the late autumn or early winter months? If this suggestion could be carried out, the scheme, merely from an educational point of view, would be of the highest value, particularly to students. There are plenty of works describing old instruments, but to see and hear them imparts a practical knowledge of their character worth ever so much more than reading about them in books or merely looking at them in

museums. What the practical difficulties in the way of realization would be we know not. But where there's a will there's a way, and of success we should not entertain the slightest doubt, provided the place, days, and hours were well selected.

### Musical Gossip.

MR. FRANK L. MOIR, whose death is announced, wrote many songs, of which 'Only Once More' and 'Down the Vale' were amongst the most popular. He was born in 1852, and gained a scholarship when the National Training School for Music was opened in 1876.

Mlle. ANTONIA DOLORES gave her fourth and last recital at St. James's Hall on Wednesday afternoon. Again this talented vocalist displayed her clear, well-trained, flexible voice. She sings with rare skill and taste, and well deserves the great success which she has achieved within a brief space of time. Her programme included Meyerbeer's 'Shadow Song.' It showed off her powers of vocalization to advantage, but it was not good enough for a programme including the names of Handel, Mozart, and Beethoven. Mozart's 'Batti, batti,' by the way, was not rendered with sufficient purity and charm.

ROUSSEAU'S 'Pygmalion' was recently performed by the Musical Society at Munich, with Rousseau's own music, said to have been recently discovered in the Emperor's library at Berlin by M. Edgar Istel; but the *Ménestrel*, commenting on this statement, remarked that Coignet wrote the music, excepting two *ritournelles*, which Rousseau begged him to use "lorsqu'il le charges d'écrire la musique de son drame." M. Istel, however, still maintains that the music that he performed was really Rousseau's, and not Coignet's. *Le Ménestrel* of July 17th makes reply that it may not be Coignet's, but that it certainly is not Rousseau's. The writer, bearing the well-known signature "A. P.," suggests that M. Istel may have come across the 'Pygmalion' of F. Aspelmayr, produced at Vienna in 1772, or that of Georg Benda, who produced his work at Leipzig in 1780, and mistaken it for music of Rousseau's. It will be curious to see whether M. Istel has any answer to this.

### PERFORMANCES NEXT WEEK.

Mon. Royal Opera, Covent Garden.  
Wed. Miss Doris Cloud's Violin Recital, 8.30, Steinway Hall.

## DRAMA

### CANKER-BLOOMS AND CANKER.

It is usually assumed that by the "canker-blooms" of Sonnet LIV. and the "canker" of 'Henry IV.' (First Part), Act I. sc. iii., and of 'Much Ado about Nothing,' Act I. sc. iii., Shakespeare meant the wild or dog rose; and this explanation is accepted alike by his literary editors and by botanists (see 'English Botany,' third edit., and 'The Shakespeare Flora,' Leo Grindon).

I venture to put out a suggestion that Shakespeare did not intend the *flower* of the rose, but the beautiful crimson and green gall, or bedeguar, caused by the puncture of the *Rhodites rose*, popularly known as "Robin's pincushion."

The sonnet supplies seven distinguishing marks possessed by "canker-blooms": (1) A dye as deep as that of garden roses; (2) to lack perfume; (3) to hang on thorns; (4) to have masked buds; (5) to live unwooded; (6) to fade unrespected; (7) to die to themselves.

Taking them in order, I find that the bedeguar answers to all of these requirements, and the dog-rose to two only.

*Colour.*—Intense crimson. The dog-rose never has so "deep a dye" as that of garden roses.

*Lack of perfume.*—Scentless. The dog-rose is delicately sweet.

*Attachment: Concealment or masking of buds.*—These features are common to the gall and the rose; they both "hang on—thorns," and the masking may refer to the unopened sepals of the rose, or to the never-expanding gall.

*Unwooded.*—The gall is unsought alike by insects and human beings; the rose is prized by both.

*Fades unrespected.*—More truly may the bedeguar be said to fade than the rose, for the latter scarcely loses colour at all, but, when mature, falls; while the gall assumes a dull, dirty sponge-like appearance, and is quite unattractive in this state.

*Dies to itself.*—This the gall appears to do; while the rose produces plentifully the beautiful "hips," containing the seeds of future plants.

The gall is an abnormal growth, and may well have earned the title of "canker" or of "canker-bloom." RICHARD F. TOWNDROW.

### Dramatic Gossip.

ON the evening of Monday and the afternoon and evening of Tuesday 'Pelléas et Mélisande' was repeated at the Vaudeville by the company of the Théâtre Sarah Bernhardt, with Madame Bernhardt as Pelléas and Mrs. Patrick Campbell as Mélisande. On the previous Saturday and on the remaining evenings of the present week Mrs. Campbell was seen as Paula Tanqueray in 'The Second Mrs. Tanqueray,' a part in which she first established her reputation. Her performance is more vehement and less nicely graded than formerly it was, which is scarcely an improvement, but it is still noteworthy. Mr. C. Aubrey Smith is good as Aubrey Tanqueray, but the general presentation is indifferent. Mr. Granville Barker's Cayley Drummle is disappointing, for the character seems to be well within the actor's means.

THE home of the promised new comedy of Mr. Pinero will be Wyndham's. Mr. Hare will, it is expected, be in the cast.

IT is satisfactory to find that the recent visit of M. Tarride, Mlle. Marie Regnier, and Mlle. Gabrielle Dorziat is likely to result in the establishment of a French theatre in London. A company virtually the same will reappear next year, and will treat the public to performances extending over the entire summer. The opening venture will consist of 'La Bascule' of M. Maurice Donnay, a piece announced for the past visit, but not produced. The company is all that can be required, and as the *répertoire*, *pace* the Censor, embraces all modern French drama, success seems assured. If ever a French theatre is to be established in this country, it must be under conditions such as are now promised. The experiment will be under the direction of M. Louis Hillier and M. Félix Roche.

THE Imperial Theatre closed last evening, to reopen on September 1st, still under the management of Mr. Lewis Waller, with a revival of 'Miss Elizabeth's Prisoner.'

THE Duke of York's is announced as the scene of Miss Terry's promised appearance in a comedy by Mr. J. M. Barrie. The date will be near Christmas.

MONDAY evening witnessed at the Royal Botanic Gardens the promised production of 'The Wild Goose Chase.' What was given proved to be a mere excerpt from the play, showing the ways by which Mirabel, Pinac,

and Belleur are tricked, bullied, or cajoled into marriage. Not very suited to pastoral glades is the action, much of which is supposed to pass in the streets of Paris, and the language assigned Fletcher's engaging maidens is as indecent as it is voluble. All offence is, however, removed, but there is very little left of the play.

ON Tuesday afternoon Mr. Gilbert's parody of 'Hamlet' was given at the Garrick Theatre, with Capt. Marshall as Hamlet, Mrs. Madeleine Lucette Ryley as Ophelia, Mr. Gilbert as Claudius, Lady Colin Campbell as Gertrude, Sir Francis Burnand as the First Player, and various well-known dramatists and actors in other characters. The experiment was exhilarating. This clever travesty was first publicly performed for a benefit at the Vaudeville Theatre.

ON closing his theatre Mr. Alexander told the audience that he had in reserve plays by Mr. John Davidson and Mr. Stephen Phillips. The subject of Mr. Davidson's play is said to be the loves of Lancelot and Guinevere.

THE next novelty at the Imperial will consist of a romantic drama by Misses Sarah Elliott and Maud Horford, entitled 'The Master of the King's Company,' which has enjoyed a run in New York.

MR. HERBERT CAMPBELL, whose death at the age of sixty-one took place on Tuesday, was principally known in pantomime, but was during many years on the music-hall stage. His real name was Herbert Edward Storey. He was born in London, and first appeared at a music-hall in 1868. During many years he had been seen in the pantomimes at Drury Lane.

MR. GEORGE STRONACH is editing, with notes and marginalia, Massinger's 'A New Way to Pay Old Debts'; Sir Thomas Overbury's 'Characters,' with Bishop Hall's 'Characters of Vertues and Vices'; Cyril Tourneur's 'The Atheist's Tragedy'; as well as 'The Devil's Charter' and 'Parthenophil and Parthenophe' of Barnabe Barnes. The first three are in the press, and will shortly appear as volumes of 'The Temple Dramatists' and 'The Temple Classics,' of which Mr. Oliphant Smeaton is the general editor.

THE death is reported from Hanover, in his eighty-third year, of Karl Schultes, for many years manager of the Royal Theatre at Wiesbaden, and afterwards of the Court Theatre at Hanover, and the author of a number of novels, dramas, and poems.

THE marriage is announced of Mlle. Jane Hading with M. Arnaud, a young actor known on the stages of Bordeaux and Lyons.

'LE PAON,' a three-act comedy by M. François de Croisset, is the latest novelty at the Comédie Française, where it has for principal interpreters Mlle. Leconte and M. de Feraudy.

TO CORRESPONDENTS.—J. H. V.—E. H. R. S.—E. H.—T. B. N.—G. B. C.—F. H. R. Co.—B. & Co.—A. S.—received.

No notice can be taken of anonymous communications.

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*Westminster Gazette*, July 18.

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